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THE

PRINCIPLES OF NATURE,

AS DISCOVERED IN THE DEVELOPMENT AND STRUCTURE OF

THE UNIVERSE.

THE SOLAR SYSTEM,

LAWS AND METHOD OF ITS DEVELOPMENT.

EARTH,

HISTORY OF ITS DEVELOPMENT.

BEING

A CONCISE EXPOSITION OF THE LAWS OF UNIVERSAL DEVELOPMENT, OF ORIGIN OF SYSTEMS, SUNS, PLANETS; THE LAWS GOVERNING THEIR MOTIONS, FORCES, ETC. ALSO A HISTORY OF THE DEVELOPMENT OF EARTH FROM THE PERIOD OF ITS FIRST FORMATION UNTIL THE PRESENT. ALSO AN

EXPOSITION OF THE SPIRITUAL UNIVERSE.

Material and Spiritual Magnetic Forces.

LAWS OF

SPIRITUAL MANIFESTATIONS AND MEDIUMSHIP.

SPIRITUAL PLANES AND SPHERES.

GIVEN INSPIRATIONALLY,

BY

MRS. MARIA M. KING.

IN THREE VOLUMES.

Vol. III.

SECOND EDITION.

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PREFACE.

AS announced in Vol. I, of this series, this volume treats of the Spiritual Universe, laws and principles governing spirit as distinct from matter, in spheres distinct from the material plane, and also as conjoined with matter on the latter plane. The first chapter is devoted to the discussion of Magnetic Forces, spiritual and material; the two grades being so interlinked in their varied activities in spiritual phenomena as well as in closely associated material phenomena, that they are inseparable, as well in their treatment as in their action. The law of Mediumship comes under review; special attention being devoted to its delineation, and that of spirit control in the various phases it assumes in the spiritual phenomena of the day. Attention is directed to the abuse of this law, and its effect in producing the disorders that are so commonly charged upon the Spiritual Philosophy. Clairvoyance, Psychometry, the Double, and all related natural forces and phenomena, come in for a share of attention in treating of modern spiritual manifestations, and abnormal powers brought to light through

spiritual development. Terrestrial Magnetism is noticed, and the influence of the circulating currents of this force upon more ethereal currents noted. The law of evolution and location of Spiritual Spheres is given. The second chapter treats especially of the second sphere, conditions of spirit life therein, etc., etc. The scope of this volume is sufficiently broad to contain more matter than either of the two former; but it is contracted in size from the fact that much pertaining to life in the Spirit, and laws governing in society in the second sphere, has already been published by the writer, since this work was begun, which, otherwise, would have been included, in substance, in this volume. The reader is invited to study with care the matter here offered, which is believed to be sufficiently comprehensive in principle to compensate for brevity. Let none be deterred from a perusal of these pages from the fear of encountering what will be derogatory to the highest religious sentiment of the age; for the author reverently treats of all principles. God's Truths are all Truths; and as such, all are sacred in the estimation of those who study Nature where spiritual light and love inspire to the work.

HAMMONTON, N. J., *Dec.* 20, 1879.

THE

PRINCIPLES OF NATURE.

CHAPTER IX.

THE MAGNETIC FORCES OF NATURE.

MAGNETIC FORCES — MEDIUMSHIP — CONSERVATION OF FORCE AND LAW OF SPIRITUAL MANIFESTATIONS — MATERIALIZATION — THE DOUBLE, CLAIRVOYANCE, CLAIRAUDIENCE, AND PSYCHOMETRY — PSYCHOLOGY — DREAMS — PRAYER — RELIGION — DIET AND LAW OF HEREDITY — MARRIAGE — EVOLUTION OF SEX — PERMANENCY, ETC., OF RACES — TERRESTRIAL MAGNETISM, ETC. — POWER OF SPIRIT OVER MATTER — PROCESS OF DEATH — PLANES OF SPIRITUAL FORCE — LOCATION OF SPIRITUAL SPHERES, ETC.

THE Spiritual and Material in the universe of matter and forms are so intertwined, their relations so intimate, that to attempt to separate them, and account for phenomena on the simple basis of either alone, is to build without a foundation; or upon one as unstable as the treacherous quicksands. It may not with truth be said, that science and philosophy relating to material forces and principles connected with them, can stop short of spiritual forces and principles relating thereto. The starting point of all science is in the spir-

itual; and its conclusions tend, in their ultimate, to it; while true philosophy is grounded in laws that originate in the relations of spiritual and material things. Auguste Comte discerned a world of causes behind sensuous phenomena, and in his Positive Philosophy founds science upon that. Herbert Spencer finds an "Unknowable" beyond the sphere of physical causes, to which must be traced what is unaccounted for by materialistic philosophy and science. The "Unknowable" disappears like an *ignis-fatuus* as it is approached; for it appears to the diligent student of Spiritual science, that the realm of causes is within the sphere of that, and must be trenched upon and explored, more and more, as man, better and better, comprehends himself, his faculties, and resources for experiment. The Comtean Philosophy, which denies to man the power of reaching into the realm of causes, overlooks the grandest attribute he possesses; viz., his spiritual nature; that which allies him so closely to that realm that he must, ultimately, look into and explore it, as the business of his life. The immortality of force — of spirit — and of man's individuality, conceded, and it appears how the barriers are to be leveled that shut out from sensuous view the originating causes of phenomena of every variety.

Science, taking root in the spiritual, displays the relations of forces, material and spiritual; exhibiting on the material plane the mode of action on the other. It deals with all phenomena without dissevering the material from the immaterial; since, in the nature of things, they cannot be disconnected. How far it is permitted experiment on the physical basis alone to extend, it matters not in the discussion of the question of the prerogatives of science in the material sphere. Here it is permitted science to go as far as physical phenomena lead it, which is within the portal of the spiritual; whereas, experiment must lead to that, unfailingly. In

taking up the subjects to be discussed in this chapter, it is proposed to adhere to the principle, that pure science may be applied as spiritual, as well as physical science; which is according to the strict acceptation of terms.

In the chapter devoted to the discussion of the origin of life, evolution of species, etc., magnetic forces were treated of with particular reference to the evolution of the physical universe, and the forms and forces it evolves. That discussion necessarily involved questions relating to the spiritual universe, and forces essentially spiritual; and the reader was referred to this volume for their further consideration, and the fuller explanation of principles there briefly hinted at. At this point, the reader is respectfully referred again to the chapter in question, where the introductory principles to this one are fully stated. Familiarity with these principles and their associated ones, which form the subject of a portion of that chapter, will greatly facilitate the comprehension of those which remain to be stated concerning the conservation and propagation of forces, material and spiritual.

The Spiritual Universe is the complement of the Material Universe. This has already been made plain by abundant explanation and illustration. Yet, much remains of phenomena to be elucidated and traced to their origin in spiritual laws and spiritual forces co-operative with material on the plane of the latter, besides much that especially pertains to the spiritual universe, as distinct from the material. This chapter is devoted particularly, to the former class. Magnetic forces, as here considered and as heretofore defined, are both material and spiritual; the former comprising the refined material essences that border so closely on the spiritual realm as to be the connecting link between that and grosser material elements; and the latter, the essentially spiritual essences, that are allied to these finer material es-

sences, and also spiritual forces that reveal themselves on the material plane, through the agency of the just mentioned related elements. The world of causes lies beyond the ken of the material senses, but is comprehended by its effects on the outer world, by mind embodied in material form, through these senses, as the only avenues to the intelligent spirit leading from the material world. Phenomena are the "handwriting" on physical Nature of the Power that can only reveal itself on the sensuous plane by means of sensuous effects. The phenomena so common in the world, of late, termed Spirit Manifestations, and which are tabooed by the worldly wise in science and religion, present a front to the investigator on the purely material basis, that cannot be shaken. They form a phalanx impenetrable to the shafts of pseudo-science, sophistry, and egotistic railery; since they are originated by intelligences as exhibitions of a law of Nature, and intended to illustrate the principle above stated. Designed as an interposed barrier to the tides of materialism which threaten the stability of religious sentiments in the human mind, as was to be expected, they have suffered the assaults of this foe to human progress, dealt in the name of science and religion; the latter so disguised in materialistic philosophy as to be unrecognizable. The reader's attention is invited to the special consideration of this class of phenomena, as first in order of Magnetic Forces to be considered.

Mediumship is a term that has been applied to the power that is developed in certain persons, whereby they come *en rapport* with spiritual intelligences and other forces, physically and mentally, sufficiently to be a medium of communication of such intelligences with the material world. The term is well chosen, and conveys precisely the idea expressed in the phenomena. A me-

dium is, properly, one in whom the capacity of acting as a go-between, a messenger, between the two worlds, spiritual and physical, is so intensified as to become of practical value in eliciting phenomena. That all human beings in the natural state are mediumistic, some in excess of others, must appear plain to such as comprehend the relationship of humanity to Deity, and to all spiritual forces outside the human. All physical substance is mediumistic in the accepted sense of the term, in the degree to which it is capable of transmitting spiritual force. The requisite qualification for this office is spirituality; in other words, refinement, etherealization. It has been stated in reference to the interaction of the two planes of existence, that spirit inheres in every grade of material substance, as the instigator of life; being an attendant upon the ethereal forces that permeate all matter as its sphere of material force. In proportion to the refinement of substance, is this sphere of force vitalized by spirit; and in the human being — in the human brain and nervous system — the climax is reached, where the spiritual interblends with the material in sufficient force and of the requisite grades, to constitute the strong link between the sphere of intelligences above the material plane, and that upon it. The principle is illustrated in what follows, explained in Vol. II. Intelligence is ever vitalized from the Deific fountain, be it of what grade it may; — whether of seraphs basking in the very presence of Omniscience, of man in his lowest estate, or of the brute raised but just above the plane of inanimate Nature. The spark that vivifies the brute, derived as it may be, is lighted from the Eternal Flame, burn it never so dimly; for it is the prerogative of grades differing in degree of refinement, to transmit what is at first derived from Deity himself, in proportion as grades in the descending scale are qualified to appropriate. The whole creation is moved upon by the Infinite Mind

through the chain of force that is thus transmitted, and is eternally existent, by the law of co-operation of the Positive and Negative. The brain of the physical universe — the ethereal physical elements, that are part of every form of animate and inanimate Nature — is vitalized from the brain of the spiritual universe, — the Sphere of the Highest, whose various forces are transmitted with Intelligence, for the use of all lower Nature. There can be no severance of the two distinct planes which constitute the universe; there can be no isolation of any form from the Creative Energy that is the source of supply of its life elements. So there can be no isolation of any human being from the spiritual realm, to which he is so closely related by virtue of his constitution of body and mind.

The relationship of man in the flesh to the spiritual forces that govern in the material world, as from the Creator and Preserver thereof, is so close as to place him at the head of material forces, and to constitute him, as before stated, the strong link to unite the material to the spiritual world, and the broad avenue through which force can be effectually transmitted from the latter to the former. "Dominion" over the world of matter was given to him as the vicegerent of the Infinite Mind, so qualified as to be the interpreter and executor of law originating with this Mind. Mediumship was the requisite qualification for the office in Nature man was to fill from the first. Kindred to spiritual beings whose business it was to overlook the development of the planet, Earth's children, from the first, were susceptible to influences from the spiritual realm, which impelled their progress, guided their unsteady steps towards the goal of ultimate complete unfoldment of their higher faculties. Individualized man on earth embodies the Deific Principle in sufficient volume to unite him to that Principle enthroned in the spiritual realm, independent of whatever entities

may intervene as links between the higher and lower grades of humanity in the several spheres of life. "God breathed into man the breath" of his own life, "created him in his own image," so that when man first appeared as the fruit of creation, in the unfathomable eternity of the past, in the present order of Nature, he was so closely allied to the spiritual forces that had co-operated for his evolution, as to be able to draw upon them as helps to his advancement, in correspondence to the method of man in the present with spiritual forces. "The same yesterday, to-day, and forever," the law of spiritual intercourse is the law of existence of the whole universe, and of all forms of matter and spirit thereof. There is no other in the whole realm of causes by which life, formation, and sustenance, are possible.

Upon a foundation thus firm and unalterable, is based the law of development of a mediumship which establishes a closer relation between its subject and spiritual forces than existed by nature; thereby opening an easier avenue of communication between the two states of existence, that shall be available for purposes such as intelligences on the higher plane of being may dictate. Of old, prophets and seers were "moved upon by the spirit," being susceptible to spiritual influences as others were not, having been first subjected to certain processes of development by spirit guides, that were effectual for increasing their natural susceptibility to the necessary degree to make them spokesmen for their spiritual prompters.

Building upon a foundation laid in the constitution of the individual, an artificial structure whose proportions and use shall correspond to Nature's model, is only outworking the perfect plan, which is merely foreshadowed in the normal development of the great mass of mankind, as they are on earth at present. It is actualizing, in individual cases, what was foretold by the prophet;

viz., that "all should know the Lord from the least to the greatest," for themselves; that is, all should be susceptible to the "Spirit's" influence. That "Spirit" so much talked of by the inspiration of every age, aptly personifies the combined powers of the spiritual world, that exert their influence for uplifting and spiritualizing man on the lower plane. It is God manifest in the grades of spirits that can make their influence felt on this plane,—manifest in a single spirit or in bands, that enlighten the understanding or interior nature of any by individual or concerted action.

The science of Mediumship is the science of sciences; since it comprehends the mode whereby the material world is vitalized with a life-element, which is the Creator's arm to carry on the processes of life and formation. The flower that blooms in beauty, shedding a fragrance on the air, that is at once grateful to the senses and stimulating to the nerves, is a perfect emblem of a spiritually gifted person—a medium for the manifestation of pure spiritual truth. The aroma of the flower is spiritualized to the degree that it acts upon the life currents of the system, imparting nutriment to the spiritual body, of the finest quality that physical substance affords. The flower is a medium for the transmission of these finer forces to the human body—the spiritual part of it, the same as the refined, spiritualized individual is the medium for the transmission of spiritual truth, a more refined aliment still, which the spiritual man absorbs. The blossom, next to the fruit, is the climax of Nature's effort for development. For its production have been concentrated the refined essences of the plant, which, through storm and calm, through sunshine and rain, heat and cold, has struggled up to the point where the acme of its existence is so nearly attained, that its fruit is for healing and sustenance, being a spiritual force. All this is emblematical of the spiritualizing

process, whereby one is prepared to bring forth fruits of the spirit, which are for the real sustenance and uplifting of whoever partakes.

The principle foreshadowed in the above illustration is of particular importance in connection with the subject in hand, being that upon which mediumship is founded, or by virtue of which it is possible. The aroma of the plant or flower a medium of spiritual force; an ether too refined to be appreciable except through the olfactory nerve, a force that affects the spiritual as well as the physical system of man;—herein is the principle that now claims the attention of the reader; for thereon hangs more than appears from a casual view. It is the same as has been often enunciated in the foregoing volume with reference to the relation of magnetic elements, material and spiritual, and their uses in the economy of Nature. However, the point is now reached when the relation of the ethers of space, the magnetic elements of the atmosphere and all bodies and substances, must be discussed as to their relation to mediumship and all spiritual phenomena. It has been before stated, that it is impossible to so separate spiritual from physical phenomena, as to be able to account for either on the simple basis of one or the other force alone. This principle is perfectly illustrated on the material plane by the phenomena of physical life of man, for instance, and the modes whereby it is sustained. Man is a unit in the scheme of creation, representing the unity of the universe, of Deity. He is yet a part of the great whole he represents, as God, the Spirit, is part of the great Universe, which is Material as well as Spiritual. Parts compose a whole; so God, the Spirit, and the Spiritual universe, together with the Material part of Nature, form a whole; these parts so interlinked as to be absolutely inseparable. So Man, the spirit, is as absolutely interlinked with the material world, while he inhabits

the fleshly form, and eternally, in a corresponding sense. The world of sense and the world of consciousness interlinked as cause and effect, represent the union of the material and spiritual in man. Materialism, halting on the verge of the spiritual, just where the spiritual force reacts with the material in the human brain, fails to recognize the former, because it is not a force that can be discovered and experimented upon by physical methods. Sensation is traced from the muscles through the nervous force to the brain, where, by some "incomprehensible," or "unknowable" process, it excites consciousness; instantaneously, consciousness reacts upon the brain and motor nerves, and through these back to the muscular system. A great Scientist (Prof. Tyndall in his introduction to "Fragments") asks, in relation to the reaction above described, "What moved the nerve molecules which unlocked the muscle?" Vainly has he searched for a solution of this question of questions! His physical science will not answer it, and he scorns the idea of admitting the existence of a spiritual force, an element that he cannot weigh and measure by his physical processes; and so he seems to prefer that his reader shall "make his soul a poetic rendering of a phenomenon which refuses the yoke of ordinary physical laws," than entertain the "heathen notion" that the soul is a "Psyche which could be thrown out of the window — an entity which is usually occupied, we know not how, among the molecules of the brain, but which, on due occasion, such as the intrusion of a bullet or the blow of a club, can fly away into other regions of space." What is meant by making "the soul a poetic rendering of a phenomenon," let philosophers of the materialistic school decide; for surely such knowledge does not come within the scope of minds that are accustomed to consider the soul as real as anything else, and subject to laws that operate in the material world.

The "*entity which is usually occupied among the molecules of the brain*"! What an expression, or admission, for one to make who scorns the idea that the soul can separate itself from the body and "fly away into other regions of space"! But from the standpoint of the Spiritual philosopher it is a happy expression, one that indicates the exact relation of the spiritual brain to the material—the whole spiritual man to the physical. The reaction of consciousness upon the molecules of the nerves, is the reaction of a real force upon a real force. It is inconceivable that it can be otherwise, notwithstanding this same philosopher says in connection with what has been quoted: "if we are true to the ordinary canons of science, we must deny to subjective phenomena all influence on physical processes. The mechanical philosopher *as such* will never place a state of consciousness and a group of molecules in the relation of mover and moved." But he says, antecedent to this astounding assertion, in illustrating the relation of sensation to consciousness by the sting of a wasp: "The command to remove the insect travels from the brain along the motor nerves to the proper muscles, and their force being unlocked, they perform the work demanded of them." This "command" is a something real enough to move the muscles to act, and it acts upon them through a chain of forces, material, after the chasm is crossed that intercepts the vision of the materialist, spiritual, before this is reached. The force that bridges this chasm in conveying sensation to the spiritual brain and arousing consciousness, is the same in its nature as that which in return bridges it as the vehicle whereby consciousness conveys its behests to the muscles. In the one case, as in the other, ethereal elements existing in the individual are the vehicles of motion to and from the conscious spirit. "Atomic motion," as this author says is the opinion of the most profound thinkers, "is propagated

along the nerve and communicated to the brain." Exactly. Motion of what? First, of the molecules to which the first impetus of motion was given; viz., those of the skin and muscular fibre within which the nerves are imbedded, then to the impinging molecules of the nerves, which, taking up the impulse, convey it along the nervous channel to the brain where the ethers are dense which bridge the gulf between the essentially material and essentially spiritual structure of the individual, and these take up the impulse and convey it to the still more refined substance of the spiritual brain structure and so to the mind. Condensed spiritual ethers compose spiritual substance of every character, of the brain and body, as condensed physical atoms and molecules compose solid matter and forms,— the physical human body and brain. So it is easy to conceive how the ethereal elements given off by the brain of the physical man may commingle with those given off by the spiritual brain, and the two being so nearly allied, it is quite conceivable that there can be, and is, reaction between them, as between the positive and negative poles of magnets. The mystery of spirit lies in its ethereality, that is so, par excellence, ethereal as to elude investigation by physical processes, except in its effects; and these are as tangible as any that can be produced by any physical cause. Who ever investigated the ethers that pervade space as the acknowledged vehicles of motion propagated from the sun, only in their effects? They are not seen, felt, weighed, measured, combined by chemical processes, or even discovered by any physical methods, except the analogical one brought to bear in the undulatory theory of light, heat, etc., and the theory of gravitation or attractive force. Phenomena impel the belief in the existence of such a medium to bridge the mighty voids of space, for on no other hypothesis can the most important physical phenomena be accounted for. So phe-

nomena as clearly indicate the existence of the ethereal elements referred to, and of spiritual man, as well; and on no other possible hypothesis can the phenomena of consciousness, intelligence, and will, be accounted for. How else will philosophy and science deal with this problem?

Consciousness of itself, or a mere "state of consciousness"—as says our author: "not all the sense of pain or pleasure in the world could lift a stone or move a billiard ball"—does not move a molecule of physical ether except when the impulse of the will sets in motion the chain of force that ultimates in moving molecules, and ponderous bodies, it may be, by muscular force applied to machinery. The Will is the action of the molecules of mind—of Intelligent Spirit, which, on occasion, is propagated through ethereal elements related to it and to material ethers, to the latter, and thence to grosser and more tangible forms of matter, as a propulsive power. Thought and sensation evoke Will; and Will may be a force as mild as the gentle zephyr that but just stirs the leaf or the surface of the glassy waters; and it may be one like that of the hurricane, which lashes the deep into foam and levels the forest with its breath. It is a giant in strength to cope with the material world, although it is shut out from it within a realm all unexplored, and recognized but vaguely by expositors of science.

Force of Mind as Will, is the moving power of the Universe. Who denies this proposition denies the existence of an Intelligent Cause in Nature, and also the perpetual phenomena of the action of intelligent man upon the world around him,—denies, in a word, the evidence of his senses. He is most false to the logic of true science, who falls short of tracing effects through a line of causation as evident as that by which Will, or Mind, interacts with the material world. Through this

line there is no "blank which the logic of deduction is unable to fill," as appears when it is realized that mind is something reacting with something, and not nothing reacting with something, to produce a physical effect; which would be as impossible as for materialistic scientists to conceive of spiritual ethers and substance!

Leaving out of further consideration the statements and views of one who is entitled to all honor and respect for his labors in scientific research and devotion to truth as he conceives it, the line of argument suggested by him as quoted, and by many intelligent opposers of the spiritual theory, must be carried to its conclusion by adducing and explaining phenomena bearing upon the question. These are just those under immediate discussion, coming under the head of Mediumship and Spiritual Manifestations of various kinds, besides the more common phenomena of the action and reaction of physical forces.

First, the latter must claim attention, briefly. Nature's plan of action in maintaining and propagating life and action is one in all realms. With what has been heretofore stated, it needs here but a reference to the mode of gradation of substance and ethers to make it plain how this plan is one,—how physical processes, by which life is maintained, correspond to spiritual processes, by which the phenomenon of mentality is propagated to the physical plane. The sun of the Solar System were as a nonentity to the planets but for the material ethers that pervade space and the atmospheres of planets where these ethers originate and whence they disperse themselves, reaching out to and from the central orb, as it were, like the arms of benevolence, for blessings to dispense to needy worlds. All pervading, through physical nature, are these ethers; being the emanations of all grades of physical substance condensed to the planetary stage. They cohere with spiritual

ethers of corresponding grades, and like them, all pervading, with which they exert a mutual attraction and repulsion for subserving the purposes of life — the propagation of germs of spirit to fructify the material world. Interchange of force between the distinctive planes of life, is the method, through this cohesion of elemental spiritual and material force, as already fully explained in a former chapter. Cohesion in this sense is that of spheres of molecular substance of the two grades; the forces of the diverse molecules being propagated through their spheres, causing a repulsion that prevents their close union, and, at the same time, developing an attractive force that keeps the spheres in cohesion. So close is the union of molecules of the spiritual and material ethers that pervade the human and other forms; they being the links that bind the diverse sides of Nature together; and so intricate is the principle of this union. The molecular sphere is the medium through which the interchange is effected, atoms of each distinct grade being impelled through this to the opposing molecule in such close union with another for which this latter has a decided attraction, that its repulsive force fails to separate the two. Having passed the barrier, the intrusive atom is taken up by the molecule, but yet, exercising an attractive power of its own, which it exerts upon its surrounding atoms, and being a power that, with others of its like, helps to fix the polarity of the molecule. Molecules make up substance of every nature, as atoms make up molecules. Being impregnated with a force opposed to their own prevalent one, these molecules of matter and spirit are attractive and repulsive to each other in proportion as they are charged with the opposing force; the spiritual attracting the physical through its spiritual properties and repelling it through its diverse or material properties; and conversely, the physical attracting the spiritual by virtue of its physical

properties and repelling it through its diversity, or more appropiately, being repelled through this quality.

These states of molecules are fixed properties of matter, and decide all the phenomena of polarity, aggregation, crystalization, etc., in the inorganic world, besides that of germination and propagation of life in the organic. The atom, the molecule, the crystal, the organic form, compose a chain of force from chaotic substance to the vestibule of the higher realm where the spiritual has more complete sway than in the lower kingdoms of Nature, where, it may be truly said, that force is too diffusive to exhibit itself as what it really is, except analogically. By analogy can be traced the action of spirit in the human brain, starting with the molecule; but it is that which takes into the account every intervening step, all coincident phenomena that have a bearing upon the points in issue, and appoints each its proper place and value in the problem. The state of consciousness in the individual, that decides his motions and inter-relations with others of his species and with Nature besides, is like the predisposition of the molecule to enter into relations with surrounding Nature — forms and molecules. Attractive and repulsive forces sway the man as they do the molecule, and by precisely the same law; only on the plane of intelligence and will these display themselves by a variety of methods impossible on lower planes; methods that are modifications of those prevalent in the lower kingdoms. If man is to "reason from Nature up to Nature's God," to find out anything, he must follow the chain of analogies as they lead him; rejecting a link in this chain is fatal to the success of the investigation; and one may as well never enter upon it as to stop short of legitimate conclusions, even if they lead into untried paths, where none have ever ventured by the true light of science.

These remarks apply to the investigation of, so-called,

Spiritual phenomena, which are related to, so-called, physical phenomena, as brother to brother, or as the shining of the sun in the heavens is to the illuminating gases lighting up the atmosphere of a city or dwelling. Spiritual manifestations as they occur to-day and have occurred in all past ages, result from the operation of the law of propagation of force, as detailed on foregoing pages. They appear, like the influence of the distant sun or planet, bearing incontestible evidence of the character of the force that originates them. Intelligence on the superior plane interacts with material substance and intelligence on the inferior plane, precisely as intelligence in the human brain interacts with other intelligence similarly situated, and with the material world. Spirits out of the physical form are no more isolated from physical Nature, having learned the law of their connection with it, than are those within it, in the strict sense. Ethers of mind and body of every grade exhaled by living multitudes, as well as those of all other grades which can be used in the process, exist in the atmosphere, making it a storehouse where abundant material is always ready to the hand of any spirit who wills to use his knowledge of the principles of communicating with the physical world, for this purpose. WILL is the arm that reaches across the "blank" that the materialist finds bounding the verge of materiality, and hands down to listening, longing mortals the knowledge of immortality. Will, exercised across this seeming void, this "impassable gulf," as it is termed, acts precisely as will does exerted from the human brain. It uses material substance for producing intelligent effects. It writes itself MAN by its works, as man on earth does, and as God writes himself God on material Nature. Intelligent Effects! How science searches earth's surface and upper strata for evidence of Intelligent Effects, that it may be proved beyond question, how long the race has existed!

How a fossil bone, split, as if for the marrow, a shell heap, or a carved stone, discovered in ancient strata, excites the scientific world to investigation! And well it may, for these evidences of man, wherever, or however found, are a chapter in the history of progress of vast moment. It is significant, however, of something besides zeal for *Science*, which causes most of these same scientists to studiously ignore the Intelligent Effects displayed in spiritual manifestations attested beyond dispute. "Too trivial to occupy their valuable time." It may be; but the time must come when scientists must base their conclusions on biological science, largely, on data derived from just the phenomena now so persistently discarded. Man cannot form a living structure of his science so long as he leaves out the vital part. Soul persists in every thing that has life; so when it is ignored as a vital principle that has to do with all physical processes, there is a fatal lack of logic in science which must reveal itself more and more as investigation goes on.

Will, as the motor force to affect the outer world, being, as before stated, the action of the molecules of mind on the impinging molecules of an inferior ethereal element, through, and by means of which, the propulsion is propagated to the physical, is incited to action from without and from within. This proposition leads to the questions,— what is Mind? how is it constructed? and what relation does it sustain to the Deific spark which vitalizes the human constitution? Evidently, the mind of imperfect man, the intelligence that is liable to err, and which can grasp but an atom of truth at a time, and that with much difficulty, is not all of the great Fountain of Perfection. It appears to be like the radiance of a single spark in a darkened chamber, which is too dim to bring out objects in their just, full proportions. The spark itself glows with intense brilliancy; its diminutiveness alone prevents perfect illumination of the surrounding

space. Its scintillations are sufficient to arouse a sphere of illuminated ether, which may be propagated indefinitely through space, as avenues of escape are opened to it. If the spark is gradually fanned into a flame by the inflowing breezes that enter these avenues, the sphere of light brightens, the central torch expands ; and, at length, the ethers are aflame, and glow, each atom of them, like the first central spark, forming, as it were a broad blaze, from which the scintillations reach out into space, as more effective agents of illumination than the first feeble rays.

This figure is just to the reality, as appears from observation of the expansion of mind, induced by the intellectual spark, that, at the first, illuminates the being, interacting with outside Nature and its own sphere of thought. Man is born with the capacity for growth. This expresses about all that can be said for the intellect of the infant. The germ of all possibilities is in the inert mind, that awakes to activity as it is acted upon from without and from within. The ocean yields its substance to the atmosphere, which becomes an enveloping sphere of vital influence to the planetary surface. This surface, absorbing the life-supporting element, yields back a product of water, that swells the mass at the surface, by using the elements that are in waiting for combination for this purpose ; and so there is no loss of moisture, while the process of surface unfoldment goes on, but rather gain. The Deific Spirit yields a sphere of influence enveloping — permeating, the Universe, which sphere is for fructifying it with germs of life and intelligence. These germs bear fruit, by utilizing the incipient elements of spirit, that, in turn, swell the mass of the mental sphere of the universe, and intensify its action. Progress of intellectuality of a single mind or a universe of minds intensifies Deific action, inasmuch as Mind is the force of the universe, and Deity is the Perfection of Mentality.

The germinal spark of intellect develops its sphere of thought or of mind, through the action of an incipient sphere of mentality, that, it may be said, clings to it as a consequence of pre-natal conditions. Interaction begins through this, with the sphere of the inherent Deific Spark and the outside world, which intensifies into mind proper as thought is exercised. The infantile intellect is dependent on the stimulus of observation and reflection, to bring it into activity and induce growth. The feeble flame finds nutriment through the avenues of the senses, while its own inherent life is fed from the Fountain Head in the interior world of the spirit. The flow of force is perpetual to it independent of the outer man; else, it were subject to extinction. It is, of itself, a force that reacts with the sphere of mentality of the spiritual world, before its powers are developed to interact effectually through its own little sphere of forces. Otherwise, the germ would expire while the body is in embryo; but as it is, the Divine Life that is attracted to the embryo, attracts of its like, and interchanges through its incipient sphere with spiritual currents in proximity to it. There is no extinguishing this flame of life, for this reason. The principle of its immortality is as fixed as that which determines the eternity of its Father, God. The mind perpetually keeps up this intercourse with spirit, independent of the senses, through the influence of the Divine Spark within it. Intercommunion with two worlds, is thus its prerogative while in the flesh. The spirit world behind the veil of sense is incomprehensible to it while the spiritual senses are inert, and intellect is uninstructed on the subject; yet, all the same, for all that, the forces that are beyond its ken keep up their ceaseless activity, through the reactions in which it plays a conspicuous part.

It thus appears that man in the flesh is a ready instrument for the use of intelligences in the spirit; since his

mind is such an easy avenue of approach from the unseen sphere. Were it not such, there would be no spirit of prophecy among men; no seership; no "divine afflatus" to fire the poet's brain and inspire his song; no inspiration to awaken from their inmost depths the powers of the soul of man, and set it soaring among the stars in the world of principles. Though living in a world where truths and principles are scattered as thick as leaves in the forest, man would go through the world without perceiving them, were it not for the force beyond him to stimulate his powers of perception, on occasion, and set his intellect into more active exercise. The fires smoulder when combustion is not fed by the aliment on which it lives; so intellect must receive of spiritual aliment to stimulate its activity, while it is enlarging its sphere by experience in the initiatory state of existence. What is possible with man in his natural state in this respect, becomes easier to him as he becomes spiritualized by the developing process. This is the spiritualization of the whole being, by impelling into it magnetic elements of the highest order possible of the different grades allied to his own magnetic forces, to the exclusion of some of the latter, which are of a lower order of the same character of forces. It is, in effect, changing the magnetic condition of the individual. Under this process, the spiritually blind, deaf, and dumb, can be made to see, hear, and speak; the spiritually weak can be made strong, and the intellectual capacity of the mentally weak can be made to expand indefinitely. It is by no miracle that these wonders are effected; but simply by putting into energetic exercise the law forever active with every individual man.

Will-power is the efficient agent which spiritual beings put, and keep, in exercise, for developing the spiritual possibilities of their subjects, or mediums. The chain of extra force begins with a controlling mind in the

spirit, who starts an impulse among the molecules of his own mind and whole being, that is propagated through intervening forces into the system, mental and material, of the subject, the effect of which is, to distribute through it a spiritual force foreign to it until its spiritual attractions are strengthened. These impulsions must be prolonged until this latter object is attained to such a degree that the more refined magnetic force overbalances the grosser; so that the latter is under the control of the former; or, in other words, until the spirit has power at will, to induce phenomena; the subject acting in concert with him by putting himself in a state of passivity.

Energetic mental effort, persistent, long sustained, to the single object in view, alone, is equal to the task of creating the super-sensitiveness of the spiritual nature, that is effective mediumship. By the latter term is here meant the power to produce phenomena unimpaired to any perceptible extent by the voluntary interposition of the subject's will-power as an element in its production. The intelligence that is at work producing physical effects, is that of a dweller in the inner world of spirit, unconnected with the material world by a body of his own, but who is illustrating his power upon the latter by using the organism of another, so related to him still that he can use it upon physical Nature, in a manner, as he did his own physical body. The medium is the passive instrument that yields himself for this purpose, keeping his own will in abeyance to that of another. Effective mediumship is only developed where the spirit attains power to overcome the forces of the subject at will. With different subjects, of course, different degrees of psychological force are requisite to this attainment, but in every case there must be strong force of will, developed by exercise, and by experiment with the single subject for the purpose of gaining control. Moreover, there must be a certain affinity of forces of

the two — subject and controller — or there can be no perfect control obtained.

The question now arises, what are the peculiar processes in use by spirit teachers who prepare instruments for promulgating their ideas to the world by speaking or writing, or for producing the physical phenomena which are revealed through matter by mediumistic influence? This question covers wide ground, and involves principles of natural law that enter into phenomena not specifically spiritual, like those under more immediate discussion here. The human constitution is a complicated structure, made up on the plan of the duality and the trinity of forces in Nature. Sensitive to influence from the outer and interior planes, it is subject to developing forces of both, in a degree, according to this sensitiveness. Its capabilities are increased by stimulations of its forces by the plan by which progress is advanced in inferior nature. It is a subject for intelligences to work upon from either side of life; and it is as much the business of friends and kindred on the spiritual side to work for its good, as of those on the material side, since this can be done. Man is to use his powers in whatever direction he may, and for whatever purposes; and when he knows he can reach with his influence beyond his own sphere of life, even, he will not hesitate; especially, as with disembodied men, when they can help those whom they love, and in whose welfare they have the deepest interest. It follows, hence, that man in the flesh is the subject of the supervision of Spirit guides, and to the law of development by such a natural mode as does not involve the special interpositions that are requisite for inducing special development to the mediumistic plane. That many become mediumistic to a considerable degree, in the natural course of things, by this natural means, is a well attested fact.

The means Nature unfolds for development and prog-

ress in all realms, are those in use by spirits, modified to suit the purpose. They are such as the experiences of life of all men afford; and the law and science of special development, are based upon the results of such experience in outworking individual advancement. The experience of all mediums, who comprehend anything of the means invoked for their development, will warrant the assertion, that these are but the intensifying of experiences, inducing experiences of various kinds, and applying states of mind to the object of increasing sensitiveness to the spirit's influence. This is an important factor in the solution of the problem in hand. Psychological power exerted by the controlling mind, to intensify feeling, arouse emotion, subject the thoughts, and, especially, to subject conditions surrounding the subject, is the wonderful magician that works such marvelous effects as are exhibited in mediumistic experiences.

To be effectual, the work must be thorough; and to be thorough, it must be prosecuted on scientific principles; and with special reference to the peculiar constitutions of individual subjects. The law of true development demands certain conditions, which are indispensable to its being carried out successfully. The first and most momentous of these, is, ability on the part of the spirit to do this; — first, to act wisely in the choice of a subject; and, secondly, having chosen, to carry to its consummation the plan which Nature points out, and which he must study and devise from the map of the constitution of the subject, as the military leader studies, from the map of the country of which he proposes to possess himself, the route by which it is most practicable to march his legions. This first condition, it may be inferred, presupposes all the others; for the general who is destined to conquer counts the costs of his campaigns, in every sense; he calculates for all possible emergencies; and is not caught napping

with an enemy in view, who is capable of thwarting all his plans from an unlucky move on his part, or from his inattention to the business in hand. If he cannot, by all his wisdom and efforts, eliminate every element of disturbance from the process which he lays out for himself, he can, at least, those which are most mischievous, and which nullify the efforts of so many at teaching through developed subjects.

What is of indispensable importance to the judicious teacher is, to gain complete control of his subject. He cannot afford to consume his time and that of the subject by permitting indiscriminate controls, which would vitiate conditions of the latter, and form the entering wedge to numerous abuses. Hence, his first object is to isolate his subject from all influences but those which will favor him, and to bend his energies to the task of creating in the constitution, mental and physical, magnetic conditions affinitizing with his own. This he can do, as has already been made plain to the reader; and this he does do, by persistently infusing his own magnetism by atoms into the system. When the controlling spirit is of too high grade to come in direct contact with the sphere of his subject at his first starting out in the developing process, before he has regenerated the forces of the latter through this process, there is necessary an intermediate agent—a spirit allied to himself through previous preparation, and as closely allied magnetically and by blood to his subject, as is possible to find. Through the sphere of this one, he infuses atoms into that of the subject, until he has effected such a transformation in it that he can come in contact with it by the currents he creates of his own magnetic forces. His will overpowers the obstacle the unlikeness of his chosen instrument presents, by persistent effort through the intermediate instrumentality, who, for the time, occupies the same relative position a medium on the earth plane does;

being, in fact, a medium for the transmission of a superior force from a superior to an inferior plane. Direct contact with the mental sphere of his subject, is the object to be gained by the initiatory experiences to which the latter is subjected; for the wise teacher will never undertake important work with his instrument until he has created an affinity of forces with the latter, that will enable him to use the brain forces as though they were his own; or, to inspire them sufficiently with his own thought, to make a clear impression; one that can be given correct expression through the organs of speech. This is the use of mental mediumship; and one that falls short of this stage is worse than useless. But few undertake the preparation of a subject under such difficulties; but this few are those who succeed in making a durable impression for good on the world of mortals. A band of attendants are appointed as guards and helpers, who, with the intermediate, form the cohort of the superior spirit, who in all things prescribes the rule of action with the subject. Interference with his plans and processes would be attended with the penalty which all are naturally anxious to avoid, and hence, their hearty cooperation.

Psychological influence of the controlling spirit, is what accomplishes his purpose of keeping the subject under his immediate control while the process is being carried to its crisis; that is, until the magnetic condition of the subject is so changed that he is sensitive to his controller's influence above that of any other; and always sensitive to the least impression sought to be made by the latter under any and all circumstances. This point gained, and what follows is easy as regards keeping at bay intrusive influences. But it is only the step that places the neophyte on the ladder of ascension to the plane where his Mentor proposes to place him. He is now in the condition when his will can be made to coin-

cide with that of his superior, with little effort on the part of the latter; and the psychological influence may, with safety, be withdrawn at intervals, sufficiently to cause the medium to feel an independence that is consonant with his privilege as a human being in his right mind, and accountable for his acts. During the first stage his will is absorbed in that of his controller, and he acts from impulses given by that will and not his own. This applies to cases where the process is rigidly carried out to a successful termination, and not where it is interrupted from any cause, or is merely a feeble effort at imitating the perfect law of development. A medium may, in the interval of the first stage, be placed upon the platform to speak, or in other fields of labor, to a limited extent, with the safeguards surrounding which shall prevent disturbance of the process in any way; but, in such cases, the teachings will be imperfect, as the development is imperfect; but they will not come from the mixed psychological influences of spirits in and out of the flesh. Opinions already formed will interfere with the perfect expression of those sought to be impressed, until the brain becomes a qualified channel for the thought of the teacher, by becoming accustomed to his influence, and by an educational process wherein opinions and ideas of the latter become substituted for those formerly erroneously held; in fine, until the thought-channels coincide with his own, as far as this can be, considering the difference between the two.

It can well be conceived that this educational process may continue while it pleases the teacher to prolong it; and that a medium's development, once commenced by this method, may go on while he is a progressive being; it being his education, in fact, under a teacher who knows just the peculiarities of his intellect, and how to impart knowledge to him, and to guide him into paths of experience which will be the schools wherein he is to

graduate in the various branches that will constitute him the accomplished student at length. Not simply for a day, or for a short span of life in the flesh, wherein a high grade of mediumship may be exercised for the promotion of truth among men, is this gift conferred, this preparation of a subject undertaken; but for the life that follows, as well. The preparation suffices to place the medium on the level of a teacher in spirit life, after the change is wrought. The multitudes in waiting for instruction there, exceed those on the lower plane, and it behooves the teachers in the higher circles to prepare inspirational teachers for them as they do for the other class. The prophets of old — the Mediums of ancient days, among whom conspicuously stands Jesus of Nazareth, — and those of every subsequent age, have been devoted to this double purpose; and their experience, their development, has been conducted to the end of keeping them at the work for which they are peculiarly fitted. The crown of thorns is a crown of glory; the baptism of suffering which is ever imposed upon such, is the consecrating oil that initiates into a priesthood more honorable than that of Aaron, who officiated at a bloody altar.

The teacher who is conducting his subject through the early stages of preparation, finds his ingenuity taxed to the utmost, to devise means to keep the latter within the bounds prescribed for him, and continue the work as rapidly as he wishes. There is every thing in the way of the isolation of the subject. He conceives himself as able to give expression to his teacher's views, and the latter cannot undeceive him, but at the risk of creating a reaction in his mind that will interfere with the work; and hence, permits him to take the platform or the pen, when, in reality, there is small preparation for it. At infinite pains he succeeds in protecting his charge from the intrusive influences that are the most to be dreaded;

but he cannot prevent the hindrance which results from mental characteristics of one kind and another, that must be counted among the elements of the problem. His processes are not to be explained to his charge, who must be carefully led by another's will and wisdom through this part of the intricate journey, and so he must, in a degree, humor the reason and judgment, the will, the ambitions, the social instincts, etc., etc., of the latter, until it is proper to show his hand enough to give confidence and inspire courage and perseverance. The path is through experiences of every variety that will most arouse the emotional nature, stir up the mind, and give impetus to thought, and desire for light on the subject of spirit, and all connected with it. It is sometimes as though demons beset this path, so persistently does the spirit interpose influences of the variety to awaken all there is in his subject. His psychological power enforces conditions that could not otherwise be maintained. He has his coadjutors; and sometimes it seems that a whole community is conspiring to help in the consummation of his plans. When he wishes to isolate his charge from all outside magnetic influences but those inevitable from family and attendants, there will be a "let alone" process commenced and carried out, that will sometimes make the forsaken object feel as though earth were conspiring with heaven to thrust him out from among his kind.

Elijah, Jesus, and John, in the wilderness fasting; Daniel, in prison and among the lions; the three in the fiery furna ce; Elisha, fleeing from his persecutors; Jeremiah, lamenting in his prison house; and hosts of others, whose history and sufferings are familiar to the world, all illustrate the methods of spirit guides with those they keep as lights before men. Truth has ever been born into the world sunken in ignorance and gross materiality, by throes such as have made martyrs of its

enunciators. Prophet and people are so nearly alike, that it is as though the powers above thrust the former, by sheer force, on to a plane where they can serve as guides and teachers of the latter. There is no other way of getting at the people, only through their brethren whom they can understand, as being nearly allied to them, and not on an elevation where superiority of grade and magnetic force would create a chasm between them that could not be crossed. The mediums must stand in the void, while the benevolence of higher minds works through them for ameliorating the condition of earth's children.

There is but one method of communicating intelligent thoughts through the organisms of media; and this has been made plain on foregoing pages. There are theories on the subject that illustrate the profound ignorance of all men on the laws involved in spiritual phenomena; and also mental phenomena as common as the every-day life. "The spirit comes into the medium and takes possession," displacing, for the time, the indwelling spirit: this is a common belief among a certain class, seemingly warranted by the phenomena. The fact seems to have been overlooked that the organs of speech, being directly subject to the control of the will, can only be moved by an outside force when that is directly *en rapport* with the will, and having control of the forces of the brain by that means. The spirit which is said to "come into the medium" and displace the resident individuality, comes there only through the forces he impels into the brain, whereby he coerces its action to suit himself. He displaces the voluntary forces of his subject's brain, only in the sense, that he controls them — compels, for the time, cessation of voluntary action.

Control in trance is by the same law and method as in conscious mediumship; only in the former the senses are shut. The latter is the higher form of control, as the

whole mind can be instructed, and its normal powers developed to better advantage, when the conscious individual is free to comprehend the teachings given through him. The sensitives and inspired teachers of the different grades who have been impelled into the lecturing field, have commenced, nearly all of them, as trance speakers; some developing partially out of that as they have become more susceptible, and others not; according to circumstance of fitness for the conscious phase, or the designs of the controlling mind with regard to the quality of the work to be performed. The attractive eloquence of female orators, who are such only when under control in the trance, is specially induced to attract audiences, and inspire attention when a subject is discussed that is under ban. Sensitive females, with good natural power of language well developed, are best adapted to such public work. Others may be equally effective speakers, supplying by powers of argumentation and logical acumen what is lacking in general manner and powers of speech.

Spirits who control trance speakers, who are such seeming perfect embodiments of the oratory of their prompters, apply their strongest battery of will to elicit all there is of natural power in their subjects, and supplement this with their own forces, as they are able; supplying thoughts to be transmuted into language with a rapidity truly amazing, considering the process by which it is accomplished. The mistakes which occur pass unnoticed with the mass, while in the maze of astonishment and delight created by the unwonted phenomenon. Thus it has been; but the novelty is wearing away, and there are now more who criticise what is offered as truth from such sources; and the infallibility of trance utterances is questioned as it was not, but a few years since. The trance can never be effective for developing what may be properly termed the highest grade

of mediumship. The latter is only unfolded through the intelligent co-operation of the subject with the teacher; and to secure this, the intellect must be addressed while its capacities are being unfolded; perfect consciousness must be permitted and maintained, while the emotional nature is wrought upon psychologically, also the reasoning powers, the judgment, and, in fine, every faculty of the mind; while the body is exercised in various ways, to bring under control the organs of speech, the limbs, all the mechanical and animal forces. The laborious process must be shared alike by subject and master, so, as time rolls on, and the severity of the treatment is being felt as a species of martyrdom by the former, there may be an understanding of motives; a patience born of hope; a submission based on reason; and an assurance founded on experience. "It is finished!" exclaimed the martyred Jesus on the cross. "The way of salvation is pointed out, and I go to achieve greater triumphs in the life beyond!" was the prophetic import of his words. A stage was accomplished wherein he had lived and taught his truth; wherein experience of trial the most heartfelt and persistent, together with the ministry of angels, had sanctified his spirit, made him worthy of the title he bore in the midst of a "wicked and adulterous generation" —"God with us." The lowly medium of Judea, whom sages had expected and prophets of old foretold, who was "with the Father before the world was"—in expectation, symbolized all mediums who bear the cross of a thorough development. It is a thorny path to tread —that which leads to the unfoldment of truth as it is in spirit, and as applies to an age of advanced thought like the present, and one which but few, comparatively, are so constituted as to follow to the end. But it is bestrown with flowers, nevertheless; and the "scent of the roses will hang round" the shivered idols and graves of hopes that are scattered along; and an unconquerable will, ap-

plied to the achievement of a transcendently grand purpose, will assure victory at last.

There is a science in Mediumship that is overlooked and disregarded in the great majority of cases of attempted development and control; and hence the disastrous effects that are so various, which attend the exercise of this most benefic ent gift — benefic ent only when developed and exercised according to the perfect law. Ignorance on the part of the many spirits who are ambitious to develop an avenue of easy approach to the material sphere, and the same on the part of those in that sphere who encourage this ambition, effects the same results as ignorance ever does; viz., propagates confusion of ideas, mistaken notions, gross errors, and hinders progress. The lamentable lack of discrimination among adherents of the Spiritual Philosophy — people whose judgments could be safely trusted on other subjects, as well as more superficial thinkers, has produced its legitimate result in society; and, to-day, mediumship, with a large class, stands on a level with Conjuring, and Medium s, with prestidigitators. False reasoning has passed for true, in the matter of spirit manifestations, until it appears to many, that there is no reason about them; and so they are classed with the epidemic delusions which have periodically afflicted mankind in various countries. So-called mediums have propagated false notions of every thing that has passed under their review, until it appears to some of the best thinkers that there is nothing reliable about mediumship but its unreliability. It does not follow as a necessary consequence of Mediumship that such things result; by no means; but as an effect of ignorance of its laws and requirements, as above stated. The law of development applied to individuals of different mental characteristics operates differently. The mental constitution acted upon by this law for unfolding it in a natural channel, and preserving the equilibrium of its facul-

ties, blooms and yields its fruitage like a plant transferred from a native soil where conditions are unfavorable to growth, to one where genial sunshine, warmth and moisture, combine to renovate its whole structure, and set it on the rapid road to the consummation of the object of its existence. On the contrary, by the perversion of this law it may become distorted, its capabilities diminished instead of being increased, as the just law demands; it may become deranged to the stage of insanity, and wrecked too completely for redemption while in the flesh. It becomes a false medium through which truth is reflected from the superior plane, and thus a means through which error is disseminated. Great injustice is wrought to all concerned by this attempt at communicating. The spirit himself is misrepresented, the medium and the public wronged, and the cause of truth wounded in the house of its friends.

Circles, as usually conducted, are the breeding places of the disorders that so afflict the body of believers. Disorders of doctrine and practice are the unavoidable results of teachings such as are given by mediums so imperfectly developed as the great mass are that receive their impetus to discourse through circle magnetism. The element of disorder in such cases is the distracting and biasing effect of the psychological influence exerted by others than the controlling spirit, leaving out of the question the efficiency or inefficiency of the latter in the matter of dispensing thoughts through his subject, which is an important element to be taken into consideration in all cases of control. The organism of the sensitive subject but partially under the control of the presiding mind, is like a sensitive sheet that takes impressions from the very breath of thoughts that exhale from surrounding minds, coming from some with a force that amounts to a will to be expressed by the speaker, and which often are so expressed instead of those of the con-

troller, from the fact, that the latter has not developed the power over his subject to bring the latter into such close sympathetic relations with himself as to cause the brain forces to so coincide with his own as to form an unbroken channel for his thought. This is possible by complete control; and to bring a medium to such a stage of development as makes this possible and easy, is the only safeguard against intrusive psychological influence.

Intricacies of mental phenomena involved in mediumistic manifestations, that puzzle philosophers entering upon their investigation, are overlooked by spirits who induce them, to an extent that parallels the ignorance and credulity of investigators on the earthly plane; else it could not be that the latter could be so encouraged and stimulated by perpetually recurring phenomena of the same character. The spirit-world is a reflection of the material world, in the sense that every class of minds of the latter is represented in the former; action being interchanged from plane to plane by classes of approximate grades. Thus it happens, that the more imperfectly organized mentalities come naturally under the control of guardians who are unqualified to experiment with them successfully for bringing out their mediumistic qualities; while on the other hand, the opposite class are subject to such guides as are to be safely trusted with the interests of their wards and of humanity.

The following truth — which is pertinent to this part of the subject of development — cannot be too often stated nor too urgently impressed upon mankind in the flesh; viz., that the demons, or more strictly speaking, the devils, who haunt circles, disturbing manifestations and obsessing sensitives, are the creations of the circles; that obsessed persons are the victims of disordered conditions of the brain, induced by unwise efforts on the part of spirits to get and keep control of them, or they

are subjects of epilepsy, whom spirits control to the best of their ability while the spasms are imminent, to seek to prevent or mitigate them. *In no case* is this class of phenomena induced by malignant spirits, who are seeking to vent their spite against mankind or individuals through this channel of communication. The order of society in spirit-life forbids this. These propositions have been before distinctly stated by the author, and may be found, together with the argument, in the early works of the writer published some years since. The reader is referred to the pamphlet entitled "The Spiritual Philosophy *versus* Diabolism," and also to the article in "Real Life in the Spirit Land," entitled, "Methods of Guardians and Teachers," where the subject is discussed. The argument cannot be repeated here in full, though this volume was designed and had gone through its first writing previous to the writing of the above, and others, which were substituted for a partial exposition of principles to be more fully explained in this, and given to the world when it should suit circumstances to bring this out.

The order of the spirit-world is based on intelligence and enlightenment; as that of human society in the flesh is in civilized lands; and though devils as direful, in strength and malignity, as Milton's fallen angels, with his arch fiend at their head, should martial themselves for an onslaught on the world of poor mortals, they would be repelled back by a power as overmastering as that which hurled these into the abyss of despair. Government originates with the intelligence of the higher spheres of life, and is propagated downward with germs of intellectual life, that are infused into minds struggling on the upward pathway of development, as ideas on all things pertinent to human progress are. The germs of institutions are sown among men as the grain is scattered on the soil; and they vitalize a soil that is of

the proper variety to bring forth the proper fruit. Order is so much the law with communities in spirit-life that they control the criminals that come to them in a way to effectually prevent their preying upon the morals of society at home and in earth-life, as well. Were it not so, the pandemonium that earth and the sphere would be is utterly inconceivable by mortals. No language is adequate to depict the conditions that would be propagated broadcast, by the unnumbered multitudes of the depraved, who would delight in the miseries they could inflict, and revel in the work of demoralization. The thought is injustice to the Wisdom that designed the order of Nature, and made it the prerogative of the higher sphere to elevate the lower by its influence, and not depress it.

The work of development of mediumship would be an impossibility, were it permitted the demons to interpose their influence whenever an opportunity was offered by the "straying of the thoughts and imaginations" of the subject. This must be apparent to all, on careful reflection. "The psychological power of a bad spirit is superior to that of a good one." This proposition has been stated as truth by a prominent teacher. Now, were it true, it would establish the inference that the power of developing mediums or hindering their development, is in the hands of the former class. This being the case, what would be the character of the mediums so unfortunate as to be brought out? Evidently, that of some professed ones who go about, alternately exposing the "great fraud of Spiritualism," and being exposed as tricksters practicing the art. In all seriousness, there is no supposing a case so opposed to law and precedent as that of a demoniacal spirit intervening his influence to disturb development or manifestations of any sort. The disturbances come from a class of spirits,—people like those to be found in every class of society, who mis-

take their capacities for certain kinds of labor, and hence, their callings; or they are those who unwittingly interpose their influence where it does mischief. Obsessions by this grade of spirits are common among the lower class of investigators, who hold circles for amusement, and to gratify an idle curiosity. Examples are not wanting where obsessions, in such circles, have ended disastrously for sensitives, who have acted the part of mediums under an influence they were unable to resist, which was of combined magnetic forces of spirits and sitters, that formed a battery so strong and so distracting as to craze the poor victim. Females *enciente* have been sent raving from such gatherings to their homes and thence to mad-houses. Strong men have been smitten with a species of madness that has developed into insanity and culminated, in some instances, in self-destruction by starvation, or other means. The instances of this character that have occurred and are occurring among both sexes, in consequence of the misapplication of the law of development, are more numerous than is generally supposed by advocates of the harmful practices so much in vogue, although exaggerated greatly by some statisticians. The harm wrought does not all appear so plainly on the surface as this. Much of it is of the insidious character that secretly saps the intelligence of sitters as well as subjects; for all alike, in such circles, are affected, though in different degrees, by the incongruous conditions. The law forbids the trespassing on the domain of the brain and nervous system, of all sorts of magnetic emanations that circles develop; and those most favorably constituted for withstanding such conditions, are not safe in hazarding the experiment of exposing themselves to them. Weak, nervous females, and especially those in the state of pregnancy, which is one wherein the nervous system is particularly sensitive, should avoid such exposure, under all circum-

stances. The good that might come to them from sitting for spiritual influences in circles of a few or many, and especially many, organized by contact of spheres or persons, will be very apt to be far overbalanced by the harm that will accrue in the ultimate result.

The question is a very pertinent one, so often asked, as to why the great majority of spirits communicating convey the impression that evil spirits display their malignity through mediumistic subjects. "Spirits ought to know, and facts speak for themselves;" is the common answer to all arguments against the theory that evil is propagated to mortal life from spirit-life. The facts are just these: Phenomena adapt themselves to this theory, which is as old as the race, and has as strong a hold upon the intelligence of a vast majority of religious minds and others having any faith in a future life, as any theory ever had on the human mind, based on phenomena of an uncertain character. Hence, it follows, that to a great majority of investigators, the phenomena that are or seem of a diabolical character have no other signification than as coming from spirits inflamed with passions such as are excited in subjects under what is termed demoniacal control. The inference drawn irresistibly from "facts" so in accordance with preconceived opinions, and this other notion so almost universally accepted and seemingly, so consistent, viz., that "if one class of spirits can return and influence mortals another can as well," acquired, almost from the first, the character of a dogma among Spiritualists; from which to dissent was, and is, regarded by the fraternity in general, with the same disapprobation as in an orthodox church it would be for an orthodox Christian to dissent from the doctrine of devils and an eternal hell. The fact that this delusion has taken such deep root in the body of believers is to be accounted for, in part, on the principle that *spirits are misrepresented persistently through sensitives, and*

media whose preconceived erroneous notions are not eradicated by spiritual development; which means by a thorough making over of the mentality — such a thorough educational and developing process as is rarely ventured upon with mediums for ordinary work, and which is efficient for overbearing all influences from earthly minds whose opinions are projected from them upon sensitives with a psychological force that is overpowering.

To spirits there is no other way but to consent, for the time being, to a delusion which it is out of their power to confute successfully. Their hold of fleshly instruments is based upon such laws, so intricate is the science of control for teaching, and so liable are they to fall short of accomplishing what is, in their estimation, of the most importance, that they neglect details, as of doctrine and principles, where they cannot do these justice through their channels of communication. That this is the rule is shown by the teachings of inspired persons in all ages to the present, wherein the truth comes conspicuously to light. The Churchman is confirmed in his doctrines by the spirits that communicate through him or his children or friends educated as he has been. The Atheist is equally strengthened in his views, through the same sort of channel; and the Spiritualist who has decided views on any subject finds them confirmed by his favorite mediums, who, perchance, may teach one thing in his presence, under his psychological influence, and another under that of another; and another still, when left free to the unbiased control of the spirit prompter.

Who has not asked the question — why is it that spirits controlling media now and in all the past, have allowed them to teach errors with their truth? Why not eradicate the errors, to give more room for truth to take its natural effect? Indeed, why not? Simply and solely because the human mind is constituted as it is, and can-

not conceive of new truth by the simple dicta of teachers, be they of what character they may; and for a spirit or any other to attempt too much at a time is to counteract his own effort for leading the mind on to higher conceptions. Jesus taught his own divinity in a manner to mislead his followers, and to show that he himself was misled by his inspirations. He was like other inspired persons who are led to exaggerate the importance of their own missions or gifts. The fault was in himself, not in the inspiring spirit, unless that can be called a fault which allows things seen through the medium of psychologized self-importance to go uncontradicted, while an important purpose is served which could not be but for the pervading influence of the controlling mind, which must lift the medium above himself in his common moods, to coerce the phenomena he is after. The subject displays his own characteristics exaggerated, under these circumstances; and it is the effort of the spirit to balance the mental faculties by development, and so create for himself a perfect channel of communication; and in no other way can he do this than by using his psychological power in every way he can on his subject. Demoniacal phenomena are sometimes induced for effect on subjects, by good spirits, who deem this the best mode of effecting certain results in the developing process. It is often the case that the former believe they are tormented by malignants when their controllers are testing their own powers over them in all the various directions they can, for the purpose of exercising all the emotions to which the human being is susceptible; which is an important means of bringing the faculties under control.

Could the experiences of the best mediums be made public, and their true significance be understood, there would be a better understanding of what is the import of much of the demoniacal phenomena that so misleads.

There can be no doubt but that is a questionable policy, in a moral point of view, that uses such means for bringing about a good result, without communicating the knowledge that all this experience is induced by a pure spirit for a good motive, or that it results as the effect of psychological power well meant, but exercised to a dangerous or undue extent. Here again is illustrated the unwisdom of many spirits who seek to do a work for which they are unqualified. To frighten the ignorant and credulous by threatening the torments of hell or of demons, in neither of which the threatener himself believes, because he thinks, forsooth, he can by this means benefit the delinquent, is on a par with the practice of spirits who encourage in any way, or for any purpose, the doctrine which is so nearly allied to the old orthodox dogma of legions of devils, "powers of the air" to work mischief to helpless humanity.

Let the truth be taken home to the consciousness of every believer in spiritual manifestations, that mediums are, as it were, under ban, who teach contrary to the dogma of evil spirits, and one strong reason will be made plain why so large a majority of mediums adhere to this doctrine. It is not easy for any to face the prevailing sentiment, and teach a contrary doctrine, particularly those who are sensitive to the influence of surrounding minds. To be held up as a subject for public contempt for daring to teach as a spirit teacher prompts, or denied a fair hearing, and proper investigation of principles bearing upon the theory, daunts even the bravest, when the suggestion of the mind is listened to, that to teach such an unpopular doctrine will deter the majority of believers from examining into the merits of what may be said on other subjects.

A volume might be written in defence of the true theory, besides what the author has already dictated on the subject, as quoted on another page. The subject will

come up again in another connection, in this volume. Here it may be further remarked, that diabolism, as taught to-day as a doctrine of the Spiritual Philosophy, misrepresents it, most vitally; inasmuch as it is at variance with some of its most vital principles. It cannot be maintained that spirit-life is higher than the first state of existence, if demons have the power they are represented as having; but it must be conceded to be, a going backward — a losing of what has been gained by experience and the various lessons of earth-life, to go where the restraints of civilization cannot be applied in society, where social forms are such as prevail among savages on earth, where each can work his evil will on his brother, with none to say him, nay. The "better land;" the "higher life;" the "home of the angels;" the "saints rest;" are worse than meaningless terms,— they are a delusion and a snare; a cruel imposition upon poor hopeless humanity struggling along towards the darksome land where await them such horrors as earth has not, save in the deep pit of hopeless savageism,— if this horrid dogma be true. It is time for a better doctrine to supplant this relic of the dark ages; time for Spiritualists to study the question from a different standpoint than that hitherto occupied, and learn if there is not a better hope for their future than to fall, at death, into the power of fiends omnipotent to torture and lead astray.

The promiscuous circle is not allowable by the strict law; though it is made to serve the purpose of a regulated one when circumstances prevent the fulfillment of perfect conditions. The requirement is, that those should associate themselves together in a circle for spirit manifestations, who are suited to each other magnetically, and are healthy in body and mind. The number should be restricted to suit the object in view. If a medium is in process of development, there should be deference

paid to the demands of the spirit controlling, unless they seem to conflict with reason and the safety of the medium; in which case, the safe course is to withdraw the medium from his influence and that of the circle. This is not always easy to be done, unless there are those in attendance whose psychological power can partially command the circle, and seriously interfere with that of the spirit. The true course is, to learn, before entering upon such experiments, the law that governs in them, and enter upon investigation after counting the cost and providing for emergencies. However, this cannot always be, and men must forego exact results while learning what is so new and untried.

A circle for development of a medium of high grade should be select, in the strict sense; and spirits are usually forced to the alternative of isolating such a subject from circle influences sooner than they need to, were these such as would aid their processes. Five selected sitters suffice for development of a subject for mental manifestations, and more are confusing, and detrimental after an early stage is passed. The kind of mediumship sought determines the force necessary to be brought to bear for its development; but the law is unvarying, that decides that there must be select circles of affinitized persons, to produce the best results, in any case. Mixing of conflicting forces, to compose a brain-battery, is dangerous, as the reader understands, and to be avoided.

Mediums in the exercise of their vocation should be isolated from contact with the sphere of a promiscuous audience; and if helpers are needed to generate force, they should be also secure from such contact, and near the subject. Promiscuous sittings for communications from spirits through whoever may be influenced, are hot-beds of delusion and error, such as are not to be found any where else or under any other circumstances. Dancing Dervishes, barking epileptics, falling, hopping,

screaming religious fanatics, do not more surely misrepresent the true Spiritual Philosophy than it will be misrepresented by sensitives subjected to such influences. The circle is good, and of infinite use, when conducted upon right principles; and indispensable as a means of promoting the development of instruments for the use of spirits, who would come near the sphere of mankind in the flesh, and diffuse their influences upon them like the dews of heaven, for refreshment. Its abuse is like the perversion of any vital law; it incurs the most serious consequences.

Circle influences are not those alone that have wrought disaster to Spiritualism, as will appear; though they are the entering wedge that has opened an avenue for other forces as destructive in their tendency. Now, it is not to be inferred from what is to follow, that one class of persons who yield themselves to be instruments of the invisibles, because, perforce, they must, being coerced into acquiescence with the overpowering will of their controllers, is perverse, and disposed to misrepresent truth and foster error and imposture, while another is the reverse of this, being incapable of immorality so gross. It only follows that the just law of Mediumship is selective, discriminating among subjects; demanding those who are qualified by organization for the ordeal of development, and the most responsible vocation of interpreters for the spirit-world. The term Mediumship is misapplied by general usage. Every one who is susceptible to spiritual influences so as to be able to produce manifestations, is a medium, in the estimation of the multitude,—a veritable exponent of spirits' thoughts and methods with the outer world. A grosser error it is impossible to imagine. If mediumship means a qualification for transmitting thought and illustrating principles from another sphere, let it mean so, and no mistake. If it means that sensitiveness that imbibes impressions

from mundane sources as readily as from spiritual, and intermixes thoughts from the two spheres, then let terms be changed, and a proper understanding be given of the distinction between the two conditions by the terms applied to each. Otherwise there is unavoidable confusion of ideas; and more disasters yet will flow from the misunderstanding. *Sensitive*,— this is an appropriate term for general use in contradistinction from *Medium;* since those to whom it particularly applies are more receptive by nature than mediums proper, as here signified.

The word *Medium*, specifically, as used in Spiritualism, means a person through whom the action of a spirit is transmitted — not the action of any being of earth, or any influence emanating from any earthly source. This cannot be disputed; and hence, for convenience sake, and for the sake of justice to spirits and men, let the term be properly applied; and moreover, let the people learn where to apply it. It must be confessed, that it is far more difficult to know when, and to whom, to apply the term, in the present state of spiritualistic science, than might be at first supposed. In the first place, in pointing out data on which to form a correct judgment in the matter, let it be distinctly borne in mind, as is evinced by abundance of phenomena, that there are few in the world to whom justly belong the title of Medium. The many who claim the appellation, and to whom it is thoughtlessly applied, are Sensitives; mediumistic, because of their partial development as instruments of spirits, and their receptiveness to the latter's influence. They may be termed the unguarded instruments of inefficient spirits, who fail in the use of the means to make them what they should be if used by them at all — Mediums for their own thought and action, exclusively.

There can be no better illustration of the character and origin of the influence that prevails with sensitives generally, than that given by Wm. E. Coleman in his treat-

ise on "Re-incarnation — its Fancies and Follies," (published in Religio-Philosophical Journal, Chicago, Ill.) In "Article 1st, Its Genesis and Growth," (Nov. 24, 1878,) he states its genesis to have been through the so-called "mediumship" of "two young girls," who, under the influence of the apostle of Re-incarnation,—"a practical magnetist"—Allen Kardec, and through "planchette writing and table-tipping," received responses to questions put by him, indorsing his favorite theory. "In fact," says Coleman, "questions and answers alike are virtually Kardec's, the girls simply giving back his own ideas and principles as reflected and impressed upon their sensitive mentalities." Well said, indeed! Such laying bare of ulcers in the body must result in a remedy being applied for their cure. The treatise abounds in facts, gathered with persistent care from a variety of sources, bearing upon the question here under discussion, evincing the author's devotion to truth, and his firm conviction that mistaken ideas relative to the reliability of so-called mediumship in general, is working immense disadvantage to the cause of the true philosophy of Spiritualism. It is one of the signs of the times full of promise to this cause, that the best minds among its advocates are agitating this question.

They are Sensitives of the class to which Kardec's subjects belonged, who have wrought disaster to the cause, which, indeed, it was not their intention to cause, but which is disaster, nevertheless. The inspired teachers who have had the public ear the longest and the most, and who have taught, perhaps with this, other theories as unsound in logic and as opposed to truth as that of Re-incarnation, have been, and are, Sensitives, who imbibe impressions too readily; who, while standing up as the mouth-pieces, exclusively, of Spirits of the invisible world, giving psychometric examinations, etc., are as liable to be exponents of the opinions of positive minds

in the flesh who have gained a psychological power over them, and perhaps indoctrinated them with their own theories, as of those of spirits out of the flesh, and often much more so. Mixed influences are what charge the brain of a sensitive of this sort, which cause the strange phenomena of a speaker giving expression, perhaps almost in the same breath, and it may be, in different lectures, to sentiments as opposed to each other in character in relation to truth and reason, as light is to darkness.

It is often the case that positive minds in the flesh educate into their own opinions, speakers, or sensitives who pass for mediums, who are much under their influence; thus counteracting the efforts of a controlling spirit to do the same, and thereby make his subject his own instrument. Herein is the danger and uncertainty attending the use of sensitives, or intensely negative and receptive subjects, for mediums for communication with the spirit-world. The channel, vitiated by the magnetic force of earthly minds absorbed as with the breath from mentalities in attendance on the ministrations of the subject or at other times, becomes an unreliable one for the spirit. His thoughts cannot have just expression through it. He is misrepresented in what he attempts to teach; and often gives way for the flow of language through his subject's organs of speech, which is easy from the force of habit, and which is the expression of ideas inwrought in the mind, or projected there in fragments from a variety of minds, instead of being his own unadulterated thought. Speakers do often thus discourse; their inspiration of thought, of sentiment, being of the earth earthy, and devoid of any from a higher source than the sphere of mind within which they live and move, and from which they imbibe opinions with a readiness determined by their sensitiveness to the psychological influence of others, rather than their own intellectual powers. Spirit controllers there are in plenty, who allow

this with their subjects, whom they regard as sufficiently under their own influence to warrant this sort of proceedure. With them, the power of discoursing on some important facts and principles is sufficient apology for any and all failures they may make in the matter of creating conditions of true Mediumship. They overlook what proves the bane of their method; viz., the fact that whatever comes through their subjects is apt to be regarded as direct from themselves; and, consequently, the multitude is deceived, while their logic appears as somewhat mixed, to the majority of thinkers. That the great names which are made to father this logic are assumed for the effect, is apparent to many in recent times; and this fact is sufficient warranty for the implication of their inefficiency in the field of labor they occupy.

There was a period in the early history of the Spiritual Dispensation, when spirits were justifiable in seizing upon sensitives as subjects through which to illustrate the phenomena. Then, the impulse must be given to the new theory to which the age was giving birth, by means which the moment developed. There was no time for putting in practice the scientific mode of development when the truth of the possible communication of spirits with men was first trembling in the balance, weighed against the prejudices, the bigotry, the educational bias, of the community at large. The little waif, born in a stable and nurtured by the lowly, must find its way into the hearts of the people, by the acknowledgment of its parentage by the Power beyond the veil of mortal sense. Hence, there must be speedy responses to the first raps; inspired teachers must rise up on the spur of the moment, to give assurance of the source whence these came, their object, and the scope of the philosophy they were intended to introduce. The Seer, Davis, must be seconded, as Jesus was, by a voice — by many voices, "crying in the wilderness" of man's incredulity, and

insisting that the promised Mesiah was born that should redeem Israel. The impulse was effective for awakening investigation, as it was intended it should be. There was also an impulse given to the inefficient mode of developing mediumship, which could not be checked when the necessity for its practice had practically ceased. The sphere of mortal man was approachable by the multitude standing just above them on the higher plane, when once the belief in spirit communion was challenging investigation; and the rush of influence that descended upon the earth was like that upon the disciples on the day of Pentecost; which has continued, and will continue, in varying phases, to the end of time; but not just by the same superficial methods as were at first permitted, as men come to understand the true philosophy of the power they are dealing with.

Sensitives in the field of physical mediumship work disasters corresponding to those wrought in the mental by the same class. Their influence, as expositors of the great truths sought to be demonstrated, is decidedly injurious. They are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness, neither have their controllers the power. It is a truth that should be proclaimed, in justice to instruments of this character who are before the public, and it may be, disgraced in public estimation, that the debasing influences of circles of the character they cater to, has a tendency to create the disposition to fraud in the subject; which, sometimes, takes form in simulated manifestations, when the power is wanting to produce the genuine. It is of the sort of the insane practices and sayings of circle operators, as already referred to. There is no predicting what a sensitive may do or say, after he has been thoroughly subjected to this debasing class of influences. They are truly satanic,—not as emanating from demons in the spirit circle sur-

rounding,—*most emphatically not*, but are made so by the mixture of influences—the psychological power, that gives an impetus to moral delinquency, emanating as it does from such diversity of brain and from minds of low grade of morality, or of little moral stamina, to say the least, such characters as wonder-hunters usually are, not including the honest and interested investigators. The faculties are inverted in their use; the bent of the mind changed so materially, in some cases, that fraud becomes possible to one who, before, was incapable of it. Victims of a perverted public taste, such are, in part, but mostly, of a mistaken sentiment among Spiritualists, who have encouraged the practice of indiscriminate circles; and thus subjected sensitives and the public to all the evils that have followed from the abuse of a most sacred function.

What is to be inferred from the foregoing, but that wisdom and caution, associated with a wise supervision, are to be exercised in the choice of subjects for mediumistic culture, and in mediums for public teaching? There is responsibility in this matter somewhere; let those interested find out where, and apply remedies for existing evils.

A word to the wise on the subject of culture of those intended for mediums for mental manifestations, is here appropriate. It cannot have escaped the observation of well informed investigators, how much more effective is a mental mediumship exercised by a cultivated mind, than by one uncultivated. The reason is evident. The former is stocked with ideas which the spirit can use for his purposes, as material at hand which he is not required to supply; whereas, the latter lacks this material; and it is a herculean labor to supply and arrange important ideas in an uneducated mind, so that they can be used with effect in teaching through that mentality. The task of educating mediums into the deep principles

of Nature has been attempted, and so far accomplished, in some instances, as to make them exponents of important truths undiscovered by the science of earth; however, there is much in the way of their explicit and correct enunciation of such truth; at least, until they become versed in principles and right reasoning, which is an education each must acquire for himself by bringing to bear upon each subject every item of knowledge he can gather from whatever source. Style in composition to suit the public taste, is to be studied; terms are to be learned; authorities questioned; and due deference paid to investigations of every character, that have a bearing upon natural law and processes. So intricate is the science of development of a mediumship that is directed to this high plane, that it requires all these helps, and the most severe processes that can be devised by spirit teachers for bringing out powers of intellect that can grapple with problems so profound.

It has been the theory that mediums were mouthpieces for spirits, who could say one thing as well as another through them — vessels to be filled, and the contents, unchanged, poured out for the nourishment of greedy mortals. But the mistake is being discovered after it has borne bitter fruits. A medium's individuality cannot be destroyed by the process of development. The type of mind the controller has to deal with, invariably reveals itself in the thoughts communicated; be the control ever so perfect. The thought of the inspiring mind is recast in the mould of the medium's mind, and is expressed after the latter's manner. So it is, that the eloquence of a Cicero can be transmitted with his thought, but vaguely, through a medium; while, at the same time, the eloquence and precision of thought and language that characterize some inspired writers and speakers, are the expression of their own natural powers, brought out by mediumistic culture, and contact of

their own mentality with a superior one. The thought clothed in appropriate language, is what is wanted to be given; and a wise teacher will strive to make the impression of the thought distinct on the mind, while he aids, to the best of his ability, in the use of language. The flow of language, the result of the spirit's control, and impossible to the unaided powers of the subject, results from the facility of thought and speech of the controller, and his power of adapting thought and expression to the brain through which he speaks. He has educated himself for his work, by studying to adapt himself to the medium, causing his thought to flow in channels familiar to the latter's mind, illustrating it by familiar examples, choosing familiar expressions, or words clearly expressive of the thought that would most naturally occur as the best for the purpose, to the mind under control. There must be a most intimate acquaintance with the powers and peculiarities of the medium by the operator, for successful work; and such an affinity of forces, or adaptation of mind to mind, and force to force, of the whole brain-structure as makes it possible to so adapt them to each other that thought can flow in easy channels from one through the other, and no item of it be lost in the transit.

More is meant by the term, affinity of forces, as above used, than might be, at a glance, supposed. It means that likeness of mentality between the two that makes the medium the shadow, as it were, of the teacher; — his mentality the reflection of that of the latter. Development, that brings out the mental qualities, cultivates this affinity, which, at first, was obscured by the imperfections imposed in various ways; as by false education, improper conditions from conception till maturity, perhaps, etc. It is of importance that this principle of affinity, which lies at the foundation of development of all phases of mediumship, should be understood; as so

many false notions exist as to the power of spirits with mortals, and, especially, with mediums. Effective control for the purpose of development of the mediumistic powers,— of holding an individual subject to another's will, to be wrought upon as occasion requires for the display of phenomena, is only secured where there is that affinity of forces described above between subject and operator. There is a species of psychological control, a "Mesmeric force," that a strong will can exercise over a sensitive negative to this will, when this perfect affinity is wanting; but this control is evanescent; being of the kind that is exercised by the strong over the weak, in the common intercourse of life, which makes all persons sensitive, in a degree, and in different degrees, to each other's influence. This latter is a type of the former; illustrating the possibilities resulting from the relationship of the human forces, disembodied of the fleshly human elements, with those in the flesh.

A skilled operator with strong psychological power, can command a grade of persons adapted to him; while over others he exercises no control by his utmost efforts. This illustrates the point to which particular attention is here directed. A spirit controller is bound by the same law; and for the purpose of communicating ideas, which involves the command of the entire organism of a subject for the time, would be powerless with one whose mentality is diverse from his own, and whose whole array of forces he could not command with ease. It at once appears plain, in view of this well-known law, how preposterous is the notion, that a medium is subject to the control of whatever spirit chooses to avail himself of the use of his organism. A subject for mediumistic control, is a vessel fitted to one purpose — a mechanism arranged to fit another exactly, with which to tamper for making it fit any or every other, is to destroy its adaptation to any. The abuses to which such are subjected in con-

sequence of ignorance and incapacity, are many; but there are some that are much dwelt upon by experimenters and believers in the Spiritual Philosopy which are only imaginary; one sort of phenomena being mistaken for another. For instance; the multiplicity of controls which one operator can simulate with his subject are mistaken for the controls of the different ones represented; and, in like manner, disorderly phenomena, which are the result of wrong conditions, are misunderstood. Time will correct these errors, yet, at the same time, it is all important, for the sake of the cause of truth, that the time be hastened when such erroneous and injurious beliefs should disappear; beliefs so repugnant to sound sense and philosophy that their influence is to repel good minds from the adoption of faith in the grand philosophy of spirit intercourse.

This particularizing of the mode and law of development of true mediumship, is deemed necessary, that it may be understood that there is a science in development, and also where to draw the line between the trustworthy and the untrustworthy — the true and the false. True mediumship will show itself by its fruits, as will the false, when men become more enlightened on the subject; and though all teachings through mortal instruments must savor of their imperfections in some ways, the spirit-world has made no mistake in using this instrumentality for helping on the race below. "Seeing through a glass darkly," catching inspirations tainted by the medium through which they are transmitted, is the only avenue to the higher realms of thought from the lower; and men do well to glean from these the truths they are intended to convey; to let reason have its perfect work, at the same time considering the limited scope of mere earthly wisdom and the reason that is born of it, remembering that truth displays itself on

the earthly plane as minds are prepared to receive it, or as an age is ripe for it.

Partial Mediumship is conferred frequently where circumstances preclude the carrying out of the complete process. Individuals are made susceptible to the influence of a spirit teacher, who will inspire his teachings as conditions favor him, acting as an efficient aid in the work of moral reform and religious instruction, when his control is only partial.

This class of teachers are numerous and effective in the field of Spiritualism, and indeed in every other field where the object is the good of the race. Wherever an entrance can be gained into any field of useful labor that mortal man occupies, there spirits stand ready to assist in the only way they can — by inspiring the brain or moving upon the physical forces of the man. There is no special respect of persons or creeds; all alike, share in the universal impulse that is imparted to the lower sphere of mind from the higher; some in the capacity of direct recipients, others, and by far the larger portion of mankind, as partial ones, and recipients, second-handed.

Thought ethers form a sphere around the planet, which is in perpetual vibration from impulses propagated from spirit-minds within the atmosphere and far removed from it, which affect brains sensitive to them in greater and lesser degrees. From the far-off spirit-sphere where are the homes of the loved and lost from earth, come these impulses, like waves of light from distant stars, borne on the expanded thought ethers that pervade the universe, and these are appreciated by the sensitive spirit that has become habituated to that peculiar magnetic force. Thought of the Highest Sphere of Mind is thus transmitted in atoms of rarest ethers through the intermediate grosser ones, to the lowest, where it is the seed of intellectuality; the life element infused sparingly into

the spiritual essences which form the germs of minds. This is inferred from a study of first principles of life and inspiration of thought.

The sphere of science was infinitely enlarged by the discovery of the principle of the Conservation of Force, which is no other than that by which the Infinite Architect of Nature propagates his life and his processes. The vital principle of all force is transmitted through and through Nature, by the processes of life and action prevalent. What is born in the form of one "mode of motion," transmitted to ethers or substance of a different grade or quality, or applied for a different use, becomes a different "mode of motion"—a diverse force, in the sense of its relative quality, but the same force still, propagated in a different form. Light is not vision; but it transmits a force that actuates the brain, and vision is the conserved product. Vision, again, actuates the brain, and thought is the product; that, in its turn, is conserved in the variety of labors it impels. In these transmutations molecular activities, inspired at the outset by Spirit, are transferred to different substances, subjected to different conditions, and become changed in their relative application; they are transferred as another order of molecular motion, the activity being generated as at first, by the application of proper conditions.

Applying these principles to the subject in hand, it requires no stretch of credulity, but simply the application of the scientific idea, to perceive how thought ethers, as described, propagate the force of mind from the world of spirits, and how this force is conserved in similar ways with that of minds in the flesh. Mind wills, and its bidding is obeyed by the mechanical forces, as machinery obeys the impulse propagated by heat; and upon the same principle. Physical forces are the arms of Almighty Power in physical Nature, moved

from the Positive Sphere of Mind, as above indicated. They are persistent, because this sphere is so in its influence; being all-pervading in the manner pointed out.

Phenomena of Spiritual origin, termed Physical Manifestations, are based upon this law of Conservation of force, acting particularly for exhibiting the power of Spirit upon material substance and forms. They illustrate, by physical phenomena, just the law that Nature is perpetually keeping in operation for upholding the established order of things. Nothing can be more clear to the comprehension of the ordinary mind than this: God, the Spirit, exercises creative functions upon material substance by virtue of his control over it. The question which has puzzled philosophy so long is, what is the nature of that control? Is it by a law that can be comprehended by man, or one "unknowable?" or is it true, as has been believed by the religious world at large, that God acts by no laws, as mankind understand terms; that he is above the laws he has established, beyond the scope of their sway, and can will to annihilate or create, at his caprice, a universe springing into being at his fiat, from nothing? The age is outgrowing the latter notion; and slowly the truth is gaining ground, that the Creative Power is subject to laws; that the government of the universe is based upon laws that can be traced, if not to their source in spirit, yet through material Nature to the verge of the "unknowable," a realm that is being, in reality, explored. Upon data that the scientific world has made plain, it is proven how Nature is moved upon by spirit. It is of no moment in this discussion, that the savants, who have done the most toward bringing to light these data, reject conclusions flowing directly from them, in dealing with the phenomena in question. The truth cannot be disguised, that Physical Manifestations are a direct illustration of the law of Conservation of Energy; that they display to man, in the most forcible

manner possible, the relation of mind and spirit of lower grades, to matter.

What more direct testimony is wanting, to show that spirits out of the flesh, equally with those in the flesh, can move upon physical substance by force of will, than the simple rap? This alone was enough to establish the principle; but testimony has been added to testimony, proof to proof, until the catalogue of the different modes of manifestation is truly astonishing by its comprehensiveness. It is not the purpose here to enter into details of these different methods. The law by which they are possible is susceptible of a variety of modes of application, and these can be studied by investigators. Mediums for the transmission of this character of force from Spirits must possess peculiar qualifications for the work, as those for mental manifestations must, but of a different sort. They must each be made subject to the control of one, who is the inspiring spirit of the sort of phenomena his subject produces. There must be unanimity in the councils here as in the case of the other class, else there is disorder that is fatal to success.

The class of spirits that are drawn upon for the magnetic force to co-operate for producing physical phenomena, is that nearest allied by grossness to the matter with which they deal. Just elevated but a single grade above the physical plane, these spirits are clothed in a bodily structure that yields elements of the proper quality to transmit force direct to physical substance, in such quantity and with such an impulse, as actuates it to motion and such varied movements as the operator directs. Physical force is used, as when the arm is impelled to move by the nervous force brought to bear by the will. Spirits use the nervous force of mediums to impel movements; as of the arm to write, the limbs to walk, the organs to speak, etc., when the latter's will is in abeyance; and they improvise a force that acts the part of a nerv-

ous force to an inanimate body, which they move by this means. Spirits embody themselves in elements which the atmosphere furnishes, when entering it, for the double purpose of weighing themselves down to it, and for creating an effective force through which to operate upon matter. The bodies they thus form are of elements suited to their spirit-forms, and hence, are like human material bodies, but too ethereal for common vision, ordinarily, yet capable of operating with material forces of grosser quality, as the ethereal forces of the physical body co-operate with its grossest elements. By means of this improvised force they are a power they cannot be without it. The organs of the spiritual body, and the will through these, can thus be effectively used for their legitimate purpose upon matter, for the production of all the various phenomena it is the province of spirits to evoke. The magnetic hand of the spirit, impelled by a strong will charged from the fountain of force in the brain, is a lever that works marvels in the physical world for actuating various movements, phenomena involving skill and intricate manipulation.

This process of improvising forms is simulating accretion and condensation, after the manner of Nature in world-making and formation of solidified substance. It illustrates the resources of intelligences who would experiment according to knowledge of principles, with all forces. There is actually no limit to the power spirits may exert upon matter within the bounds of law; and who has discovered these bounds? What are spirits but the agents of Omnipotence for executing laws? And how do they become so but by experimenting in every realm of the universe by every possible exercise of ingenuity and knowledge of Nature's forces and methods? Let men just opening their eyes upon a universe of cause and effect, pause and consider well, before they presume

to set bounds to the power of spirits to produce phenomena in the material world.

Magic, that startles by its strangeness, creating a suspicion of satanic influences by its nature and effects, is the lower manifestation of the law of Spiritual Intercourse. The grades of spirits and men that co-operated in the early days in its practice, were exceedingly gross; the higher but little above the plane of the lower, being the only grade through which man on earth was readily accessible through this sort of phenomena. Every age is sufficient for its own necessities, but not without the aid of the past; thus it appears that as the ages have advanced and men have increased in knowledge and spirituality, means have been unfolded for elevating the tone of the physical manifestations as revealed from the spirit-world, until, at present, they begin to assume the character of demonstrations of superior intelligence from thence, a power that is to be helpful in solving the most important problems science has brought to view.

The phenomenon of form-materialization is as old as history; and as well attested as any historical fact. This age is offering the explanation of it, with copious illustration. Phantoms are created with the same readiness that force is generated for moving upon matter. Concentration of ethers that are withdrawn from media, circles, and the atmosphere, around centres that simulate the nervous centres of the human form, ingeniously combined like that form, suffice to illustrate the law of materialization, and the power of spirits with strong will-force, as well. This sort of phenomena passes for materialization of forms by actual spirits, who, for a period, stand before audiences in a dim light, unrecognized, except, perhaps, by some credulous ones, who would see a departed friend in a log of wood that purported to be a spirit form. The moving, talking forms that appear in

seances, genuine manifestations, and the forms that walk the earth in the dim light, or haunt houses, appear at the bedsides of the dying, or to the horror-stricken criminal, that open prison doors to imprisoned Peters, appear on "mounts of transfiguration," —all such are real materializations, where spirits actually clothe themselves with substance from other forms and the atmosphere, so condensed as to become visible to the natural eye. This most satisfactory phenomenon is deceptive, in the sense that it is rarely the case that spirits so clothed reveal their right names. They answer to the desire of auditors by personating spirits present; and in some instances, by finding the impress of a countenance,— one or more — in the mind of an anxious friend, and imprinting that or some lineaments of it upon their own improvised form by an exertion of will to that end, they represent that spirit to the friend. It is not to be supposed that every one that is represented as materializing at seances, infants and the uneducated, and newly-born spirits, can do so, should an opportunity offer. It would be like crowding two of all the species of animals into Noah's ark, to crowd all the necessary labor of teaching neophytes the art of materializing and permitting them to do so, to the number of a dozen or more, into a single seance.

Exercise of will upon elements that obey the attractive forces of the spirit-body, being nearly like it, gathering up these from surrounding space and enveloping the person in them and condensing them around the spiritual organs, every one, forming a heart that will beat to physical touch, organs of speech that can address the physical ear, and a form complete that vision can scan as it does any material object, all this by the exercise of a will that coerces matter into its service — this is the mode of producing the phenomenon. The will is a power as little understood in its relations to material of which the body of man is composed, as spirit-force of

every other grade is among materialists. The phenomena to which it gives rise, and which are the stubborn ghosts that "will not down" for all the incredulity of physicists or any others, are pointed to as better expositors of its office, its potency, among the forces, than words can be. The mysterious agent that the Omniscient Spirit in its Innermost Temple sends forth to do its bidding, it is a force that nothing can withstand when it is brought to bear with all the devices of which intelligence is capable. It serves man the same, as he becomes master of it. His spirit develops power over Nature as it advances, through control of the will.

These principles have before been made prominent; but lest the reader should enter upon the discussion of what follows without a full understanding of all the principles involved, reference is again made to them. Will has been defined as action of mind elements propagated from the nucleus or interior perfect germ of intelligence. This germ may be defined as a perfect epitome of the whole man; a force within a force, fashioning the outer after its most perfect model, by virtue of the infinitesimal forces it impels from itself by its will; which will is like that of the Infinite, in its operation; but being germinal, acts like any other force in germ—cannot display what it is until, by its own inherent energies, it creates full scope for exhibiting what is its real capacity. The seed contains in germ the possibilities of the full grown plant, fruit and all, but its scope is too small for the exhibition of these, and it outworks slowly a sphere of operations that reveal in clear light what were the possibilities engermed within its narrow structure. This will illustrate the principle under consideration. Forces within this most interior spirit of man react with each other and outwardly, creating, as before related, a sphere of mind and of every grade of inferior force of the form, and reacting through these with out-

side nature, and by this means condensing material around itself as a nucleus, thus forming a Man, with all the functions of body, soul, and spirit. The man thus appears to be fashioned after the forces within the spirit essence, that is Divine at its starting out on its mission of completing a new creation, that is begun by the parental act.

Every principle has its illustration in Nature so plainly set forth in phenomena, that it is possible to discover the most intricate ones by patient and thorough application of mind to the study of the latter. Indeed, phenomena of peculiar character seem to be thrust at man, as though to challenge attention and awaken thought in channels to which the intellect is unaccustomed. What is the principle at the foundation of the common phenomenon of the "double?"—is asked earnestly by many who have witnessed it. What is signified, when the incarcerated spirit of man sends forth an entity, the creation of the brain by some unaccounted-for power of its own, to range abroad and act the exact part of the entity from which it emanated, sometimes becoming a tangible shape to material vision, at others too ethereal for this, but possessing mental qualities vivid in their powers of reflection and recollection, and able to exert a psychological force upon other mentalities? There is no phenomenon in the whole catalogue of inexplicables that plague incredulous thinkers, better attested than this one. It is of a character to astound, and create incredulity where it is not proved by experience or observation. It comes unsought after the common method of mankind, like the ghost of a murdered victim, and like the latter in the view of the assassin, it is apt to create consternation in the beholder, who knows or believes the original is yet an inhabitant of earth.

The belief which has been engendered, that the spirit itself, in its concentrated essence, the mentality, leaves

the body, preserving its connection with it by an attenuated element that occupies the seat of the intellect and the whole brain, extending in a cord or line from thence to the spirit in its ramblings, is too unphilosophical to demand a particular refutation. There is no foundation for it in principle; and it reminds one of the theory of creation propounded of old, that the fiat of the Almighty spoke worlds into existence from an utter void. The body of man, deserted by its central force, becomes, by the act of desertion, the victim of forces that will as surely rend its concentrated elements asunder and scatter them, as that the greedy wolf will rend the victim bereft of strength or life, that falls into its power. The greedy chemical forces ever stand ready to snatch the victim the moment vital action is suspended, the origin of which latter is, primarily, in the spirit. The conflict of forees in the system is generated on one side, the positive, from the brain, the seat of the intellect, and its immediate servants the nervous forces; and on the other, the negative side, chemical affinity martials the forces that oppose themselves to life and growth as persistently as they are opposed. To suppose that the vital processes can go on after the removal of their generating force beyond the scope of the system within which is their natural sway, and that this force can be replaced by any possible means, would be like supposing that the bodies of the Solar System would remain undisturbed in their orbits, their natural activities continued, were the sun to stroll out among the systems of space on a voyage of discovery, and that it would return again to its place with no possible force to attract it back. In such a case, the attenuated light and heat the luminary would leave to mark its place would ill serve the purpose of the great central force. The luminous line of light connecting the recreant lord with his domain would not serve as a pathway back to it, for it would have

melted away in his departure, the forces that bound him to it would have been dissipated, and there would be found no more place for him in the ocean of chaotic matter that would be flying hither and thither at the call of forces inferior to his regulated sway. The case is not supposable, neither is that which it is set forth to illustrate.

The answer to the queries referring to the phenomenon in question is to be found in the principles set forth concerning the spirit in its nature and office. By the impulse of a will generated in the interior spirit, action is propagated from this center of such a character as seizes upon elements of the mind and body, to clothe a germ of spirit that is sent out by this action, and a form is the result, ethereal as the vapory mist that enshrouds the thought as it is sent forth to lay hold of the forces of the brain, but gathering substance and tenuity as the impulse of will is continued, until it becomes an entity endowed, in degree, like its originator, which is sent forth on the errand that first stimulated to the originating impulse. The mind itself, as distinct from its central force, may be all unconscious of this strenuous exertion of will; which is evidence, that behind consciousness, in the depths of an individuality unsounded by common mental activities, there is an impelling force that uses mind as its instrument, together with all else that pertains to the man. In seasons of unconscious slumber or great passivity of mind, the spirit can exercise this unwonted function undisturbed; and it is then, as if impelled from Great Nature's Head, that the phantom walks forth from the tenement in the garb of its lord, deceiving the senses and the reason of all mankind, until, by persistency, inquiry is awakened, and the disguise is stripped from the interloper.

This is like the birth of a soul. It is like the inception of a human being in the brain. It is the exercise

of the same law by which germs are impelled into human embryos. Will of the spirit generates thought, consciously or unconsciously; and mental ethers, by this activity of mind, are impelled outward, embracing among their molecules germs of spirit invested with the capacities of becoming centres of life and intelligence to forms, which it is their peculiar office to fashion after the pattern of their own inherent constitution. This is the science of life, whether men receive or reject it. It is the science of conception of the immortal spirit, and it exactly coincides with that of conception of the germ of the physical man, as can be shown.

The material is ever fashioned after the spiritual, the pattern of all things being in the sphere of the Eternal Spirit.

As it appears, the double is an ephemeral conception and birth, like the materialized form. The perfect law of generation is simulated by brain forces, the bodily organs and elements being drawn upon by proxy, as it were, and yielding only such forces as can be recalled at will or instinctively. The medium arousing from the trance state, unconsciously recalls the forces the spirit has withdrawn for his purpose; so with the subject of the double; he awakes from his trance, semi-trance, or stupor, and immediately calls in all outstanding forces of his being for use in his normal state. The connection has all the while been preserved perfect between these and the body; and attractive forces of the latter being stimulated by the stimulation of the brain by the impulse given to the circulation in waking, the phenomenon is speedily dissipated. There is danger to this class of sensitives, as the power of the system to retain its hold upon its own becomes weakened by repetitions of this uncanny practice.

A circumstance of somewhat rare occurrence, is the appearance of phantoms of the dying at a distance from

the body, which are currently believed to be the real spirit released from clay, bearing the tidings of its emancipation to interested friends. These appearances are the double. The departing soul throws off an image of itself by the force of its desire toward a distant relative, which is all the more tangible to the senses, from the fact that the body more readily yields up its elements when dissolution is taking place, after the spirit has actually escaped from the cavity of the brain, and is exerting its force upon the soul principle, to withdraw that from the body entire. The unconsciousness of death is that of the mind, not the spirit innermost. The former is disturbed in the arrangement of its elements (which must, in life, be suited to the contour of the brain) by the act of death, which is the departure of the soul from the body. This is effected through the sutures of the skull, with the exception of etheral elements that are free within the structure in its normal state ; and these find egress through all parts of the head and body, but chiefly the former, as their tendency is upward with the organized spirit-form.

This departure from the main subject must have its excuse in the immediate connection of the process stated, with the former. The disturbance referred to is partial disarrangement of the mental faculties, but not disorganization of mind or spiritual brain, in any sense. The spirit keeps its throne within this structure, and continues its functions of preserving the individuality and propagating life through the spiritual form, henceforth. It is apt to be exercised in its emotional nature to the utmost, when the period of departure from the physical form draws near, and the spiritual brain at this critical moment may become the theatre for the enactment of the drama of the double, in the manner indicated. The length and breadth, depth and hight, of the circuit of law within which Nature acts in carrying out the designs

of Omniscience, who has measured? Who is sufficient for these things? which are but the rudimentary principles of life and force!

The question may here arise in the minds of some readers — why may not the spirit itself be the harbinger to friends of its release from the body, in the manner of the double, as above described, which is the almost universal interpretation of the phenomenon? The answer is: — For the reason that the laws of the being forbid it, as they bind the physical form in health to a certain mode of life and activity. The double is an exhibition of abnormal power exercised by the spirit over the forces it commands, and is only possible when the bodily and mental structures are of weak constitution and susceptible to disarrangement from a variety of influences. Well constituted persons are not subject to this action. The spirit-body in undergoing its birth into spirit-life, is subject to the central force of the being, the same as the physical body is in health; and at this crisis, the central spirit is actuated to the utmost to preserve the balance of forces within its sphere, and prevent disintegration of the form. The scattering of its forces by sending out, involuntarily, a phantom, as described, is detrimental, in the sense that it weakens the forces of the body that is taking form as a spirit, when it is essential that these should be strengthened, rather, by every practicable means. The new-born spirit is, at best, weak, infantile, at first, from the disturbances which attend dissolution. It is assisted in its birth by attending spirits, whose efforts should be to help in the regulation of the disordered forces, and for the prevention of the dissipation of any magnetic elements by any means, for any length of time; for the phantom going forth on its errand and returning, consumes time and defers the consummation of complete restoration of consciousness and strength to the newly born. The spirit-body, and the

inner spirit itself, are subject to laws which they can no more transcend than the physical man can escape from the laws which bind him to his place on the surface — the attractive forces of the planet. It is the fashion to attribute to spirits powers as impossible to them as for a man to climb to the lunar orb on a moon beam. "Order is heaven's first law;" it is born in the spiritual, and transcribed from thence on the material world, whence it is propagated again into the spiritual, where it outworks the perfection unattainable in the lower state. Interchange, perpetually, by the perfect plan in the Divine Mind, exhibits the likeness of the two states of being, and the relationship of laws governing in each.

The tendency to produce the double is inherent in some constitutions, as is that of mediumship of the different kinds. Like the Clairvoyant, Clairaudient, and Psychometric faculties, this becomes a power under the control of efficient spirits, while, without such aid, it would be of little or no practical value to the world. The phantoms that become visible, and are capable of exercising the functions of a real lively human body and thinking brain, are made so by the assistance of spirit guardians, in all cases. Those most sensitive to this action, without such aid, only send out ethereal shapes that are dissipated as by a breath, invisible, and incapable of mental activity amounting to conscious thought.

Clairvoyance, Clairaudience, and Psychometry, the three human attributes unacknowledged by the world of Materialistic thinkers, including great lights in the medical profession, now claim attention. The science of Man, including human physiology and the psychic forces, the especial field of investigation for the Medical fraternity, is fraught with problems too intricate in their nature, too much involved in theological questions, for the patience, the acumen, of the average doctor of phys-

ic; and it has become a fixed habit with the leaders of opinion among them — honorable exceptions not included — to ignore such problems, or treat them as disturbers of the peace — shut them out from public observation as much as possible. The obnoxious offenders, however, will, ever and anon, assert their privilege to be heard in their own defence. The subjects of Mesmer, the clairvoyants, the Lucinda Venums, the Mollie Fanchers, have so disturbed the equanimity of the Doctors, from time to time, within the present century, as to call forth protests of no uncertain meaning, which, if their spirit could be carried out, would crush out all uncertain phenomena, and give the field to those who see nothing beyond the physical powers and ailments, and prescribe nothing but powders and pills for diseased humanity.

The science of the soul, when understood and taught as a part of the education of medical students, will impart a vitality to their science, which at present it lacks; and which deficiency is fatal to it in its application to numerous cases which legitimately come under medical treatment. Clairvoyance as a natural faculty, asserts itself under peculiar conditions of the nervous system, as do the others mentioned, and these conditions are often induced by disease. Clairvoyance will now be particularly considered, and remarks will be confined to elucidating the principles connected with it; which are, for the most part, equally applicable to Clairaudience and Psychometry, and will be so understood by the reader; who will be required to apply them in the more brief treatment of the two latter, which will follow in due order.

As above stated, disease sometimes develops a condition of the nerves that favors the exercise of the power of clear-seeing; which fact has furnished the argument to the doctors and others, that the phenomenon is dis-

eased action, solely, and attributable to hallucination, insanity, etc., etc. The materialism or theology, it matters not which, or if both, that discerns no connecting link between the interior powers of man and his outer, or merely physical ones, whereby sensations are conveyed, as through a connected chain of forces, from the outer to the interior, or mind, and *vice versa*, as a matter of course, cannot admit that nervous force receives an impetus to action through any other channels than the physical organs of sense.

Herein is the secret of clairvoyant power; that the finer essences of matter, the ethereal elements, impress themselves upon the sensorium directly through the channel of the nervous force, material and spiritual, without the intervention of the physical organs of sensation, when the phenomenon occurs. Disease, which serves to diminish the volume of material force within the system, naturally makes way for the action of the, so-called, abnormal forces; in this respect serving the same purpose as spiritual development does, which is the scavenger that purifies the system of the grosser elements which stand in the way of the untrammeled action of the ethereal forces upon and within it. The organs of vision, deprived of their natural powers through paroxysms which weaken the nervous energies to an extreme degree, may be supplemented by spiritual sight, which is superior to the material, inasmuch as it takes cognizance of the interior of things — of ethereal forces, which, if not intrinsically spiritual, are the portraiture of the spiritual, being their envelopment, and the finer essences of the grosser material. Ethers in grade like those which thus impress themselves on the nerve of vision, will, in some cases, equally affect those of the other senses; when a patient may become, at once, clairvoyant, clairaudient, and psychometric, besides being sensible to odors such as are exhaled by the gardens of

Paradise, and flavors such as angels imbibe with the nectar of the spheres. It is no poetic fancy, which portrays these possibilities of a human victim of epilepsy and kindred states. Facts well attested bear out the above statement; and medical men will do well to consider statements bearing upon the causes of such phenomena, rather than seek subterfuges in sophistry, misstatements, and abuse of innocent victims of physical disease.

Disease serves to bring to view, as above indicated, attributes of humanity clothed in flesh; and also the fact that the physical man, which is subject to disease, is the encasement of an interior man endowed like it, but superiorly. Disease is, in no sense, the creator of these wondrous powers. It is, in no sense, the originator of that which is as natural to man as the power of speech or sensuous observation. The spirit, which takes cognizance of the appropriate action of the organs of sense of the physical body, is not confined to these as its only means of communication with the material world; as, were it so limited, there would indeed be no immortality for man, and the dream of the materialist would be a reality too terrible for human contemplation. There are spiritual organs of sense answering to the material ones; and there are nerves of sensation charged from the very citadel of force within the brain; and these, sensitive throughout their whole extent, answer to organs whose sole purpose is to convey the ethereal waves to these sensitive channels of communication, which, like the interior messenger, take up the word from the outer, and convey it, *verbatim*, to the Presence Chamber. If so be that this trusted sentinel catches the tumult of varied sensations from without through other means than the usual, there is no mistaking its office, which is the same under all circumstances; viz., to convey intelligence from the outer world to the interior spirit. The healthy

organism protests that it is the function of the physical organs to act as servitors to the spirit; and so, in healthful, wakeful moods, they invariably do; and the normal state is one wherein the outer world addresses itself to the mentality through the grosser elements which alone affect the physical nerves of sensation.

The ethers whose impress is light, direct and reflected, affecting the retina and arousing sensation, are of the objects they impress upon the sense, else they could not be channels of communication between the former and latter. They bear the image of objects in magnetic beams, which vary in color and appearance according to the character of the objects, the ethereal waves being, in scientific phrase, in length determined by the color of the light. It is the characteristic of the ethereal elements to move as impelled by like or similar forces, in waves; and these waves, impinging on sensitive surfaces, excite the same or similar motions in like elements, which are there contained, and these latter move on as vehicles of the impelling force, and convey the mode of motion generated in the last transformation, to where it is again transformed, or conserved in mental sensations, as thought, emotion, etc. Light falling on a surface not sensitive to it, has no effect; it impels no motion of ethereal waves where there are no ethers which answer to those conveying the impulse. So with every other sense. Sound does not affect the senses which are not qualified to appreciate it; and this power of appreciation signifies a likeness of ethereal elements which may be mediums of transmission of force, as above indicated. The application of these principles to clairvoyant sight, is the explanation of it. The laws of optics, in their relation to the visual organs of physical man, will not apply, it is true, in the explanation of the phenomena of clear seeing; but as applied in their spiritual significance, adapted to interior organs and nerves of sensation, they have

a perfect application. Light and vision are governed by unalterable laws; and be they material or spiritual, they obey these laws the same, without variation.

The retina is a surface where the nerve of vision is spread out to receive the impress which is to be carried to the brain. Now, the nerve is equally sensitive throughout its whole extent; and, but for the fact that it is inaccessible elsewhere through the organs of vision to rays of light, it might serve the same purpose on other parts of its surface. But this is not the order. The human organism is a machine adapted to Nature in all its parts, and Nature to it; and the spiritual man is the reflection of the physical. Hence it follows, that there are spiritual visual organs which serve the same purpose in the transmission of impressions to the mind as the physical organs. The Clairvoyant's vision is spiritualized. It catches impressions through the medium of the spiritual visual organs, that portray the spiritual to him. Light is converged through lenses on the retina; or, what is the same, on a sensitive surface, whence the impression is transmitted to the spiritual brain; as in material vision. The difference which in reality exists between material and spiritual vision is this; the elements that are appreciable to one are inappreciable to the other. Clear vision appreciates the finer forces, and material, the grosser ones; by the law above stated. And further, the finer ethereal elements are subject to forces which in no way affect the grosser; and hence the otherwise unaccountable variety of phenomena which is due to clairvoyance. The sensitive places an object on his forehead, for instance, and studies it clairvoyantly; but disdaining contact, he as often will gather impressions from objects at a greater or less distance from him, according to his power. He will even, sometimes, place an object on his stomach, or the back of his head, and describe it. His sight is clear, in that the finer ethers from

the object affect his organs of interior sight when the physical organs are closed or wanting, being of a character to be attracted hither and thither, readily, by forces that are brought to bear upon them. By contact with some part of the person, the nerve forces readily take hold on the ethers, and distribute them in such a manner that the visual organs seize upon some of those applicable to them, and the object becomes visible to the interior sense. Some clairvoyants are so charged with ethereal spiritualized elements that they can, by their will-power, connect themselves with far-distant objects and scenes, and catch views of them, so vivid as to make a strong impress upon the brain. *Assisted clairvoyance* is a power which takes hold on Nature, and reveals the ethereal and spiritual to such an extent that the interior world seems sometimes mapped out before the mind. Clairvoyance is supplemented by Psychometry, the two faculties being so nearly allied as to serve almost identical purposes. What the nerves of sensation perceive through the interior sense of touch, will be mapped out before the mind as by clairvoyant sight, with the aid which is always afforded to this faculty when it is prominently developed in a subject. The two are sometimes associated in sensitive persons; and individuals so qualified will be powerful exponents of principles, under proper tutelage.

Of Clairvoyance exercised by material beings it must further be stated, that it is never of a quality to discern spirit, proper. Even when greatly assisted, as in case of clairvoyant mediums, it never reaches the grade where it can clearly define spiritual magnetic ethers. It beholds the ethereal garb in which spirit of all grades and qualities clothes itself when in a material atmosphere, which gives the impression that spirit forms and different objects are visible.

The spirit sight, proper, is dimmed by materiality,

while the spirit is encased in flesh; therefore, it displays itself through the ethereal forces that are nearly related to it, which are its exemplification in the sense of being associated so closely with it as to partake of its identity, as the exterior features of a form partake of its identity; as a molecule attached to others in a form is part of the substance of that form for the time, or until dissevered by coercion. Thus, by this fact, is revealed the law, that the human forces are adapted to the plane of life where man finds himself. When in the physical state, he deals with material forces, or spiritual ones clothed in material; and so his powers need to be adapted to this state of things; and they are. He sees, when in his most exalted mood as a clairvoyant, "through a glass darkly," discerning the spiritual through the material, as by analogy. As a spirit, he views material Nature in the garb of the spirit, which it ever wears to his eye. He catches glimpses of physical elements so interblended with spirit that they are obscured as to their substance, while their movements, their positions, their offices, are observed relative to the spiritual essences with which they are associated in co-operation. It is thus that spirits observe the material world,— through spirit.

The senses spiritualized are brought to the verge of the spiritual, only. They may enter its vestibule, where its aroma is on the air; where reverberations of celestial music can reach the ear through aerial partitions; where visions of heavenly beauty can be reflected through translucent walls; and so can know of what is behind the thin veil. In the same way must all spiritual truth be presented to mortals,— in a garb of materiality, for it is thus only that they can comprehend it.

The very process of traveling to the material sphere from the second sphere, the home of the spirits who associate directly with mortals, attaches to the former an envelope of ethers, which are associated spirit and matter,

more strictly speaking, than essentially either the one or the other. This envelope is a weight, a force, which attaches the spirit to his pathway of ethers, and to atmospheric elements with which he must associate himself when he reaches his destination ; and it becomes more dense and gross the nearer he approaches the sphere of the material, until, by the effort of his will to aid, it becomes of a quality that enables the intelligence to deal with earth-born elements, in a manner, as physical man does ; as was stated on a former page. Spirits so clothed are those seen by clear vision. The spectres of the departed, which appear clothed in the actual garb they wore in the flesh, and with their fleshly peculiarities, described by clairvoyants, give evidence of this fact. The assumed appearance is for an evident object, and is a vesture put on for occasions, as any garment is, and is of the nature of the material elements used in materializations.

A spirit of power can impress upon the sensitive nerve of vision of his clear-seeing subject visions which are as real to the latter as those he catches from Nature directly. It is the action of the law of transferrence of force through media, which has been fully explained. To make the principle plainer, however, a case may be cited. A spirit wishes to impress a vision of a scene or landscape in the second sphere upon the vision of a subject. He cannot take the latter to that distant sphere in any sense. He substitutes, for the time, his own vision for that of the subject. He is familiar with the scene ; his eyes gaze with an intensity of purpose upon it, which is the actual gathering of elements from it to be reflected upon the retina of the subject, materialized, according to the law already explained. The vision thus actually imprinted upon the sensorium, becomes actualized to an intense degree, by the accompanying impression upon the mind ; and the clairvoyant has seen "the better

land" — has been transported in spirit, as Paul was, to the "third heaven."

It is impossible to convey by language an adequate idea of the power possessed in this and other directions, by masters of spiritual science, over well developed subjects. Minds in the flesh are so unacquainted with spiritual laws and forces, and so unaccustomed to think or conceive of the etherial elements, which are handled by spirits as common material is by mortals, that words on the subject are apt to be like seed sown on stony ground. That light makes an impress upon the retina which is, yet, speedily dissipated, is a fact known to physical science. This law of light is carried to its ultimate in cases like that described; and vision is actually transferred as indicated, by will-power. It is supposed by some that the vision of some clairvoyants scorns space, and looks with almost equal facility upon scenes on earth and in spirit-spheres. This notion is utterly at variance with fact and law. The earth-born clairvoyant's vision may not span the abyss beyond which immateriality holds the ascendancy. The spirit who is able to evoke such wondrous phenomena can only see his native sphere from Earth's atmosphere by the utmost stretch of vision by concentrated will. The ethers whose vibrations affect his sense of sight, are too rare to be a good medium for this purpose. He has resources at command that render it unnecessary for him to overleap this natural barrier for the ordinary purposes of his mission to Earth. So has the clairvoyant, who would know of spirit-forces and spheres, whose spirit-guide is worthy of his office.

The vivid character of visions disclosed to the sight of sensitives is owing to the character of interior sight and the elements impressed upon the retina. Visions repeat themselves, sometimes, when they are of a character to actuate deep feeling or emotions of mind; as when accidents occur, or crimes are committed; when they per-

sonally concern the subject. The impress at first made remains vivid for some time; and it is only required for the seer to relapse into the unconscious or dreamy state, after having aroused from it with a recollection of the vision, to have the same repeated; and this may be done for several times, and the actual vision repeat itself. There is a class of visions that are unreal, though they appear as real as actual occurrences and scenes. They are those imagined by the spirit controlling, or they may be visions of the brain of the seer, which imagination has conjured up and clothed with a reality that actually psychologizes the sensitive vision.

The subject of Clairvoyance covers a vast field; too vast for thorough survey in the limited scope of this chapter. The reader will understand, from what has been said as to its essentials, that it is a natural attribute representing spiritual vision, proper; appearing spontaneously in some subjects, in others, developed by disease, and in others, by spiritual development. Here let the fact be emphasized, *that Clairvoyance is never exercised efficiently by any subject, however sensitive naturally, without aid from spirit attendants.* This fact is disbelieved in by many, and there is much said of *natural* and *independent* clairvoyance, to the effect, that the natural faculty, unassisted and undeveloped by special spirit aid, is sufficient, in some cases, to reveal intelligently, great truths of Nature and science. There never was a more mistaken notion than this. It is no assumption to state a fact, or point out a mistake, of which there is abundant proof. The trance is induced, almost invariably, as the initiatory process to clairvoyance. Conscious volition is in the way of its unobstructed action; and therefore, when spirits are seeking to use this natural power of a subject, or when a patient is on the verge of a spasm, or in a condition favoring it, the ever-watchful spirit guardian uses his force upon his charge, to in-

duce the unconscious state, and allow full scope to the interior powers; which he strengthens by his own forces, as he has the ability. In this way, the faculty becomes unfolded. When it blooms out in fullest proportions in patients or inspired subjects, on a sudden, without previous showing, it is evidence of great natural power which can only be exhibited under peculiar conditions, and of susceptibility to spirit control, which is effective, as the favorable moment comes, to add potency to a surpassing natural gift.

Numerous examples might be cited as evidence of the truth of this, which must be omitted. The case of A. J. Davis is a familiar one. His power of clairvoyant sight burst upon the world like a sun in its grandeur. But it was assisted in its unfolding by operators in the flesh and spirit. The Spirit-world seizes, with avidity, upon all means that are offered on the lower plane for dispensing the good it would do to mortals; and even the common faculties of the common mass are stimulated by spirit guides to the offices they can best perform for the common welfare. A giant in natural clairvoyant power is such a "God-send" to the cause of truth as rarely, in the course of ages, appears on earth; and when it does, the era of a new Dispensation has dawned; for the star of hope has arisen upon humanity that can serve as the dispenser of light new to the age, of such a character as shall advance its thought to a higher stage. The angels minister to such an one, as they did to Jesus of old, on whom the consecrating dove descended at his baptism, that it might be known by the multitude that he was set apart by the Spirit for his peculiar work as a teacher of righteousness. More wonderful still than what is recorded of Jesus were the phenomena that attended the consecration of the great Seer of this century. He was the favored, the fostered, the peculiar child of the fathers behind the veil, who ministered to him in his

own sight; bore him on wings of magnetic ethers, hither and thither, that they might reveal to him their power over his organism, while they were operating upon his susceptible mind and brain, for strengthening their control, and bringing out into fairest proportions, the divine gift with which Nature had endowed him. His "superior condition" was reached, as the climax of development of any order of Mediumship is; — by dint of the uninterrupted aid of spirits, seconded by operators in the flesh; who, in all his practice of his gift, were the stimulating power behind the scenes, that chose to conceal from him the exact mode of their procedure, and the limit of his own power. If the foregoing are not facts, what does the history of his early experiences portend? Compared with the experiences of others who claim the gift of Mediumship — a conferred gift, his will bear no different construction. Should the force be withheld that brought his powers to their present grand hight, there would be a waning of them, as surely as the lack of sunlight will cause the flower to fade, close its petals and resign itself to oblivion. The reason for this is plain; he lives in an atmosphere of spirit; draws sustenance from sources that supply spiritual vigor to every faculty; his clairvoyance and reason drawing stimulus from his guides.

The foregoing remarks are offered to illustrate the fact that will bear reiteration; viz., that this, with the other faculties mentioned, and every mediumistic faculty that may be possessed by man, require stimulation by spirit-force to become efficient.

Clairvoyance is exercised in conjunction with the mental faculties when it is exercised for use in demonstrating truth. Vision is a means of conveying impressions to the brain, which are seized upon by the mental faculties, their import being decided by an act of the judgment. An idiotic person sees without perceiving with

mind, which is wanting. It must appear plain that a mind wholly uncultivated, without a knowledge of terms and fitting modes of speech, without intellectual culture, entirely, would be totally unqualified to comprehend the import of what was presented to the mind by clear sight, until the intellect had been stimulated to activity, and the powers of comprehension and expression brought ought by development. When thus brought out, there is a double battery brought to bear upon Nature for eliciting its secrets. What the mind perceives through the sense of sight is, however, often misconstrued by reason, and therefore it happens, that Clairvoyants are liable to misinterpret phenomena, even when the medium powers are unusually strong, and the reason well cultivated. Spiritual truth perceived through interior vision is acted upon by the mental faculties of the subject precisely as though it were presented by language, or impressed upon the sensitive mind from the brain of a teacher in spirit. The details that the Clairvoyant catches are in proportion to the perfection of the faculty and of mental power; precisely so is it with the other mode of perception; the mind seizes upon the impression in the mind of the spirit in all its minute details, with a precision that is proportioned to the power of conception developed.

The advantage the Clairvoyant possesses over the non-clairvoyant in the matter of becoming a good exponent of truth through the agency of development, is, that the former possesses the power of vision that conveys the impression to the brain, which is derived by the latter from the brain of another. Here appears the sense in which Clairvoyance may be said to be independent of spirit control, and the only sense. When it becomes qualified as, indeed, clear sight, it acts the part of expositor of principles to the mind, which the latter is to interpret and put into the form of speech according to

its ability, natural and assisted. Mediumship of the grade to stand instead of Clairvoyance as an equally efficient mode for revealing principles, is of slower development than that, and consequently, when time is an element to be considered, the Clairvoyant is the preferred instrument. He makes way for those who are to follow him in the field of reform,—the Johns, Peters, and Pauls,—who possess equal ability as teachers and pioneers in the work of establishing and strengthening a new system of thought.

Healers are most efficient when clairvoyant, as the ability of examining patients and perceiving derangements of the system is a great help in the matter of prescribing for them. The spirit assisting has less trouble in applying magnetic force properly. Clairvoyance is often claimed when it is not possessed; and weak healers are trusted as possessing the gift, who lack it entirely, only depending upon their poor medium powers for understanding, or interpreting, what the officiating spirit sees and would do. Healing is pre-eminently the work of Clairvoyants, although others there are whose magnetic forces are of such quality as would entitle them to a place among the foremost healers were they possessed of this gift. They draw naturally from the healing essences in the atmosphere, as their own forces are so nearly allied to the latter, and apply power to the patient as the spirit impels. With some constitutions this is a strain on operator and subject that it is not profitable to incur only in emergencies, and for helping on in the development of mediumship for another purpose. The healing process, as assisted by spirits through their instruments, consists in impelling magnetic elements of the proper quality into the system of the patient, and withdrawing diseased elements. The medium is the "go-between," furnishing elements to vitalize the currents generated in the atmosphere and impelled to the patient.

It is the medium's magnetic force that is the chief element in the process; and in the exercise of the gift, there is a loss of this to him, for the time, which is compensated by elements vitalized by the inspiring spirit, who is thus spiritualizing and developing his subject to greater efficiency in this peculiar field, or is proposing to divert this development to other uses. In the latter case, the healer soon vacates this field and enters another, to which his powers are better suited.

Clairaudience is of too rare development to merit attention any farther than as it has been included in what has been said relative to the three spiritual senses named on foregoing pages. Psychometry merits something more than this passing notice. Of all the faculties possessed by human beings, either dormant or in common exercise, this appears the most wonderful to the average mind. It is marvelous beyond expression for one to perceive by sense of touch magnetic conditions that reveal the character of individuals, the age of specimens, their relations in their former surroundings, etc., for mind on earth has never thought in that channel; has scarcely believed that the sense of touch was represented by an interior sense as far superior to that as clairvoyance is to material vision. The present age is revealing other forces as wonderful in their first conception as this. The weird phonograph, that records the human voice and speech, is an illustration of the resources of Nature, the scope of laws that enter into the most common phenomena. Impressions so slight as those made on the foil from the impulse of the voice, are durable, under proper conditions; and they will reveal the conditions that produced them when the organs that impelled them shall have crumbled to dust. From this example, it may be inferred that impressions as durable may be made in other ways. Magnetic forces are the real things in Nature, which make their impress in the

most durable manner thereon; which write Life and Activity in lasting characters, which appear and reappear in vivid brightness, with the changes of seasons, the birth of planets, the institution of systems of worlds, and the reanimating of the universe in chaos. The rotation of the machine reproduces the voice; the revolution of the mighty cycles of time and the circling orbs, reproduce conditions that reveal what the past has been, what the future will be.

Sensitiveness to contact of magnetic elements, is a spiritualized faculty, that, in all cases, is stimulated by spirit influence, to whatever grade of efficiency it attains as a means of instruction. This fact needs no further comment than has been already given. It may be well to remark here, that it does not always suit the purposes of spirit operators and teachers to reveal themselves to their subjects and the world in the particular relations they hold to the latter and their peculiar gifts, as it may not suit the best interests of those for, and through, whom they labor that they should. This is reason enough for the mistaken views some experts in the exercise of Psychometry and Clairvoyance are permitted to hold. Opinions on these as well as other subjects, they form from the data they possess; and if these are insufficient to reveal the true state of the case without the interference of spiritual impressions, there is no remedy. The wise in spirit-life only interfere with their instructions when it is considered that good will be the result. Mistakes occur from the fact that mediums sometimes mistake spirit impressions for their own, and their own for those of the spirit.

A lump of lava or piece of rock reveal the age of its formation! A piece of broken stone bring to light the horrors of the day of doom of the fated Pompeii, or a street in the Jerusalem of old! How the past has written itself on the minutest aggregations of matter that can

be seen and handled! Behold how the atoms of magnetic ethers attach themselves to the molecules of matter, as they aggregate into solidified substance, or undergo the changes impressed by volcanic action, or the process of being worked over and built into walls, cemented foundations of temples, etc.! Here is a revelation of a revelation!—a chapter of revelations regarding the principle of cohesion, of positive and negative forces combined separately in magnetic and gross material elements; which combine their forces in every grade of substance and form. Every age develops magnetic conditions, or forces, peculiar to itself; and sensitives perceive the difference of magnetic states. The psychometric faculty is the sense of touch intensified or spiritualized to the degree that it perceives the odor of age, so to speak; the odor of fire; of sulphur; of the slimy ooze of the seas and marshes of the ancient time; of the horrible night of ages, when the fine magnetic light of the orb of day was wanting to vivify Nature, and infuse something of refinement into the life of the surface. It perceives the flavor of freshness of recent times; and distinguishes it from the sensation perceived in relics of the middle, or distant ages.

The sense of touch spiritualized, signifies a stimulation of the interior forces of the nerves of sensation over the entire body, to such a degree that it is as though the influence of the old, the weird, the horrid, or the beautiful and spiritual, enters at every pore, and gives the subject the spiritual sensation accompanying such magnetic states. The perfection of this faculty means the power of looking Nature through and through; of piercing the vistas of the eternal past and reading it like a printed page, whose every word is vital with the idea it would convey; of scanning the present through its length and breadth with certain vision; and the future, through the lessons conveyed from such investigation. MAGNETIC

STATES are what tell of all things. The "All-Seeing Eye" perceives through these states; and hence, no secret is hidden from its searching gaze. Man studies but superficially, necessarily, while the interior senses are closed; but these unlocked by spirituality in the world of sense, he begins to learn things as they are—to strip the disguises from men and things. He catches a foretaste of what his sources of wisdom are to be in the life to come, where the seeming is lost in the real, and his powers may be developed to the level of his opportunities.

The duplication of the several physical senses is effected by the spiritualizing process. There are subjects qualified by nature for the exhibition of what some scientists are pleased to term "new senses;" and it is the province of the Spiritual Dispensation to bring these to light; and show to the scoffers some of the very grand things that are not to be found in their philosophy or science, but which, nevertheless, are real.

Every order of ethereal essence makes its own peculiar impression on the brain through the several senses, according to its sensitiveness. With many, an old relic arouses sensations similar to those of the cultivated psychometrist, but they are not generally understood as to their true character. An old ruin, a house uninhabited, a battle field,—each has a tale of the past to breathe into the sensitive soul of the musing tourist, be he more than a clod of walking clay, that speaks to this exquisite sense, and writes there the impression of other days.

Among the spiritual forces exercised by man in and out of the flesh, Psychologic Force, so termed, stands prominent; and master of the rest, it may be remarked, in view of the use this power subserves in phenomena of spiritual origin. Mesmer revealed to the world the mystery of the power of mind over mind in the flesh,

and the corresponding power of mind and will over the physical organism. Experiment continued and varied as phenomena were multiplied, ushered in the revelation of the exceedingly weighty truth, that spirits, disembodied of flesh, exercise identical power with the practised Mesmerist, over subjects in physical life. The grand purport of this revelation has not even yet seemed to dawn upon the minds of the majority of thinking people. That it should not have readily done so, is one of the apparent mysteries of the age; and another is, that this truth was not hailed, universally, with the delight that inspired the shepherds of old on the plains of Bethlehem, when they united in singing the glad natal song of the Christ, with the angelic hosts. "God manifest in flesh!" How is the Omnipotence of Deity more plainly revealed, and his mode of government of mankind, than by this same revelation of the power which may be, and is, exerted upon all flesh, to a greater or less degree, from the unseen realm of spirit? "God manifest in the flesh!" When Jesus appeared as the exponent of truth revealed from the spirit-world, and of powers such as spirits wield upon flesh for healing and regulating magnetic conditions of the raving insane — the obsessed by disease and unwise spirits — he was spit upon, and cruelly put to death. The appellations of the "Word," "God manifest in flesh," were conferred by clear seeing and reasoning followers, who suffered martyrdom for the truths he set before the people. The church took up the refrain of these martyrs when it became popular to sing praises to Christ instead of Jupiter, but not because the significance of Christ's mission was understood. At this distant day, in the blaze of the boasted light of the present century, this significance seems no more to be understood in the church than by the royal Constantine and his servile courtiers. The successor of Christ, the Dispensation of Modern Spirit-

ualism, is reviled as he was ; and ignorance spits upon the sacred symbols of the Power and Beneficence of the Godhead ! But behold the progress the ages have effected ! Upon multitudes, in this day, the spirit of prophesy has fallen, and the voice is reverberating through all lands, through the churches and halls of science,— "The child is born, come and see it ! — The greatest of all truths is revealed, give it attention ! "

The science of the soul is clearly revealed in the philosophy of the Spiritual Dispensation, which was but dimly foreshadowed in the Christian. The psychic forces all come into play in the varied phenomena known as mediumistic and spiritual, being at the complete disposal of experts in spirit in the work of preparing subjects for control. The revelation is too astounding for the credulity of uninformed persons, be their intellectual standing what it may, with the light on the subject possessed prior to the modern revealments. Mystery, that "mother of abominations," is being stripped from phenomena hitherto considered inexplicable, even by the metaphysicians, whose reasonings led oftener into more obscure labyrinths of speculative error than into truth.

Much has been said on foregoing pages which has a bearing on the subject of psychologic control. It will be borne in mind by the careful reader, that mediumship is only possible by virtue of this power exercised by controlling minds in spirit. The method of development of media is based solely on the psychologic force ; and it is plain, that through this is the only avenue leading from the higher life to man in the lower ;— indeed, from God to man on the lowest plane of life. It is through the control which one mind can gain over another by will-power, that thought can be impelled from the interior sphere to the outer ; and man on earth would be utterly isolated from the influence of spiritual beings, whatever their grade or power, were it not that the higher, being

related to the lower, can throw magnetic force upon the latter, and thus form a chain of force through which will can act for doing its own behests, by means of the embodied forces of its subject. Affinity of forces, as has been already explained, makes, as it were, master and subject one force; effective, under proper conditions, for doing the will of the former. Mental force controls bodily; and the Mesmerist enslaves the body of his subject as effectually as he does his mind, by the subtle forces he is able to generate through will, which bind nerve and muscle as closely as mind and will. Heaven and earth might combine their forces in vain, to move the mind and will of one under the perfect control of a good magnetist, willing to the contrary. Bolts and bars of steel will not always resist the efforts for release of incarcerated criminals; but the bands a strong Will casts around such, to restrain their depredations, are resistless. They are the God-Power which says, "Thus far shalt thou go and no farther."

The subtle force of mind upon mind, and the reciprocal action of psychologic power, as revealed under all circumstances where mankind associate, is a subject worthy the attention of the philosopher. Who has thought deeply enough upon this subject (with the exception of a few spiritual philosophers) to give it its proper weight among scientific questions? Who among modern sages has thought out the problem of his exact relations to society, and the power his thoughts are to exert, as the weapons his mentality wields, to subdue the ignorance of the age? The thinker pens his thoughts, "casts them upon the waters" as bread, which he hopes "will return to him after many days," when the leaven of his logic shall have had time to work upon the public mind. He is all unaware, however, of the subtlety of thought; or that, penned in language, it constitutes an actual chain of force which connects the mind of the

careful student with his own, through which his will will unconsciously act upon the reader's mind to psychologize it if possible, into his own opinions, for the time being. This is true, if he is greatly in earnest in his work. His magnetic thought follows his works into the world, as the spider spins her long thread wherever she goes, intent upon her work of weaving a fabric for herself; and like the persistent spider, he will weave his magnetic thread into the thoughts of investigators, and leave his imprint upon the systems of thought unfolded through the combined influence of a circle of thinkers.

This will be called transcendentalism, by a class of readers; however, it is of that kind that will prove itself truth as investigation progresses. It transcends the common thought of the age, to insist on the reality of anything spiritual, except the ideas that have grown hoary in theological archives. The truth of what was above asserted will appear plain to such as admit the existence of spiritual ethers, which vibrate to the impulses of thought and will, as the ethers of space do to those from luminous bodies. The human brain is a sun to surrounding space; and thought-impulses vibrate through the ethereal medium, making their impress wherever sensitive surface receives the impact. The worlds of space reciprocate magnetic influences among each other; so do human brains, centres of thought; and by precisely the same law.

In this connection must be presented the all-important idea of the influence of the preponderating thought of an age or a community upon society in general, or upon a community. The sphere of thought,—which signifies brain and mind ethers susceptible to impulses from mentalities, and which convey to the latter magnetic ethers allied to them from every brain of the great human family, as they are swayed to become recipients thereof by the varied impulses which actuate human sensibilities—

is co-extensive with the range of the habitable universe, material and spiritual. Like the sphere of material ethers evolved by material bodies, it fills space, being more or less dense in near proximity to, or remote from, spheres or worlds evolving it. The spiritual universe, by this means, commingles its influence with that of the material; but this is qualified by conditions which separate the immediate spheres of planetary bodies and second spheres,— spiritual — as the thought spheres of different worlds in space are separated; there is a vast void between them, which is filled by ethers too rare to serve any effectual purpose only as vehicles of more effective forces impelled to and fro through them. This is an important fact, and has direct reference to the subject in hand. The influence of the preponderating thought of an age on general society, is an effect of interchange and absorption of elements by the masses of associated humanity. So with that of a community. The force generated by the majority overbalances that which is set against it, and the balance of power is on that side. The effect is visible in the tendencies of mind, thought, and action; in morals, religion, literature, tastes, and employments.

The causes which lead to the demoralization of society, in any age or country, have been but superficially scanned; but true philosophy traces them in the subtle poisoning, by actual impregnation of the intellect, with debased magnetic elements; whose effect upon the mental constitution is identical with that of germs of disease, which are imbibed by sensitive physical organisms, from the ethers which float in the atmosphere. Epidemic physical diseases are the result of causes similar to those which produce mental epidemices,— manias of the various kinds which afflict humanity, puzzling the science of the schools, and drawing upon the theology of the churches for explanations which the doctors cannot give.

Floating germs of a literature that debases to the point of poisoning the very springs of intelligence and manhood, are what are now so dense in the thought sphere of this age, as to be a poisoner of the youth, and of adults of every age and both sexes, who are susceptible to such effects. Closely related to this magnetic influence, and interacting and interlinked with it, is that of the effluvia of the moral pest-houses and the people who haunt them. Wide spread demoralization has resulted from these insidious influences; than which, germs of the Egyptian plague are not more sure to take effect on susceptible victims.

The mania for religious revivals and spiritual employments for the mind, comes on occasionally, by the special efforts of religionists; and setting in motion a counter wave of magnetic force, interposes a barrier to this steady demoralization, which is unmistakably good, in so far as it effects this purpose. The progress of intelligence, and the tendency to intellectual culture the age is developing, are creating a strong wave of force, which is destined as the regenerating, the overbalancing influence. This will cleanse the Augean stables, as the people become cultured and refined to the point of becoming fully receptive to those higher influences.

Manias which have been attributed, in all ages, to satanic and demoniac influences, having their origin in manifestations of spiritual or abnormal powers through diseased or sensitive subjects, have been propagated, like Small-pox or Yellow fever, by means of germs of diseased mental elements, that have been impelled from brain to brain, and mind to mind, of the wonder-seekers, those giving themselves over to the contemplation of the unwonted phenomena, without interposing the safeguard of a strong will against the influence, or an incredulity or unconcern, that is an equally effective one. The devils become as numerous as the "tiles upon

the house-tops," in the imaginations of the credulous observers of phenomena like that so common in the days of the Salem witchcraft, or the "infestations," so-called, which occurred at Morzine, a town in Switzerland, which have been cited as irrefutable evidence of demoniacal possession; and that occurred in numerous instances in Europe, in the days when witches were burned by the ten thousand, by the wicked zeal of a priesthood that would build up the "church of God" through the instrumentality of the devil; and who drove multitudes, through their fears, into the pit of destruction they so much dreaded. These unfortunates became the victims of the prevailing mania through the sympathy of their magnetic forces with the prevailing sentiment; fear and dread acting upon the nervous sensibilities to dethrone reason, and actualize the phenomena which the imagination had impressed in real characters on the magnetic centres.

Knowledge of principles so vital as the above is much needed by society and individuals; and it is fitting that philanthropy should throw light upon questions that so concern the welfare of every household and every soul in the land. It might occupy an entire volume to trace this subject in all its relations to social life, and the bearings of various social influences on each other, psychologically; but it must suffice here to present the subject briefly.

As universally diffused as the sun-light and air, and as certain in its effects under varying conditions, is this psychological force, which is the lever of mind upon mind. There is no association of minds where it does not take effect. The positive will and force of character will overbear the negative, whatever betide; for it is the universal law. Positive mind reacts with negative, by the law of interaction of all vital forces; and opinions are implanted as germs of vital organisms are, to be fos-

tered into vigorous vitality, or to perish for lack of the congenial negative element. To believe unquestioningly as "father" does, or what the minister says, the lecturer, or the teacher, is the practice of negative minds. There is no power of resistance developed to oppose to this, where there is little culture or intellect; and so the masses are the subjects of the psychological force of their leaders, great and small, learned and ignorant, worthy and unworthy. In the nature of things, it is so. The eloquence of the orator enslaves while it enchants an intelligent audience; and even the simple salesman at the counter or the door of the private residence, who persists to the more negative customer or housewife that she is in actual need of the exact articles he exhibits, and which are "the best" of their kind, and persuades her into purchasing against her own interests and judgment, enacts the role of the Magnetizer, though totally ignorant of every thing pertaining to the science of mind.

Ideas psychologize, derived from whatever source they may be. One may build for himself, out of his own magnetic forces, air-castles, within which his fancy revels, or which turn his head in their contemplation, and actual insanity results. An idea taking root in the mind, signifies the mental energies turned in the direction that idea indicates; and unbalanced minds invariably become more so by the influence of an idea which absorbs their attention. The individual who imagines he has a "mission" of great importance, and gives himself over to it, without reference to duties in other directions, or the practicability of his idea with reference to the world with which he comes in contact, is surely psychologized by his idea. Such an one will be very apt to cast the same influence over minds like his own, by his earnest devotion to his work; and hence it is, that every fanatic or enthusiast, who possesses the force of

character to press his claim to be heard, finds followers. Spiritualism has developed its full quota of this class of leaders and followers. The exceeding magnitude of the idea of Spirit-communion, has turned the heads of multitudes, and unbalanced intellects have distorted the idea until it is unrecognizable, as that inspired from the higher life as the sum and substance of the great truth. Every sect of every age furnishes similar examples.

The thought sphere generated in the atmosphere of inhabited planets where spirits congregate in great numbers, to perform their duties to their fellows in the flesh, is a sphere of psychological influence, which operates in every conceivable direction. It is useless to dwell upon this any farther than to draw attention to the apparent fact, that many of the visions of clairvoyants and the, so-called, clear sighted, are psychological influence exerted upon the brain and the organs of interior vision.

Ghosts and demons — horrible shapes, such as are not "in heaven above or in the earth beneath," where the fabled "elementaries," the gnomes and sprites of ancient Magic, are supposed to originate — haunt believers in them so persistently as to create the impression in many candid minds that they have an actual existence. Herein appears the indescribable power of the imagination. A great majority of the spirits seen by sensitives are the creatures of their own imaginations or those of their controllers. It is notorious, that such see what they wish to see; they are impressed with what they wish to say, or what their psychologizers wish to have said. Who does not know this, knows nothing of what is occurring in the circles and sanctums of so-called mediums over the land, on both continents. The wondrous magician who thus sometimes casts the spell over the eyes and reason of investigators,— who creates the shapes and dictates the sentiments which inspire devotees with a credulity bordering on idiocy, and the community in general with

a disgust and abhorrence for all spiritual phenomena that speak well for good sense, but stand in the way of general enlightenment — this Mighty Magician is Psychological Force.

Says one, "if I can see what I wish to see, I will see my mother," who is a spirit, or mayhap, a dweller on earth, but far distant. But you may not be clear sighted, which you must be do you actualize a vision. And if you are, you may be incapable of controlling the ethers which obey imaginative force, as they do will-power. The vision will not come at the simple dictum of will untrained, or imagination aroused to momentary activity; but it comes to the devotee who dwells, in sleeping, as well as waking hours, upon his fond beliefs, his imagined friends or foes in spirit, whom he invests with the character of familiar spirits or "powers of the air," let loose to plague mankind. Luther wrestled with the devil of his imagination until it assumed a real shape, at which the devoted reformer hurled the missile just at hand — his ink-stand. The oriental magician or conjuror practices arts by the subtle power he cultivates over the ethereal elements, which symbolize the power of spirits with them. They are uncultured in intellect, many of them, at least, and are ignorant of the profound significance of their arts, having learned them by practice, by virtue of their sensitiveness to the occult forces, and their powers of will and imagination. "Nothing too absurd to be believed;" so it would appear, in view of the revelations of occult science; but the truth must be kept in view, that these revelations but reveal the power of mind over matter, and NOT, IN ANY SENSE, a world peopled with "elementals" and all the frightful forms and semi-entities,— if the word is allowable — which ancient and modern oriental magic has conjured up, which had their origin in the barbarous ages of the past, and have been propagated to the present in legends,

and through lines of practiced magicians, who, with their arts, have conferred upon their descendants the capacity to practice them. Early Spiritualism among barbarous tribes, as has been stated, assumed the character of magic; and as it is cultivated extensively at the present day among unenlightened nations, it assumes the same repulsive form. The fear has been expressed in recent years that Modern Spiritualism would, by the modern magicians, be perverted to the interests of that repellant system. And it appears, when the mask is withdrawn which conceals all the whys and wherefores of the phenomena and doctrines as they are in the majority to-day, that it has actually been so perverted, in part; and the magicians were in the right in claiming it as it revealed itself in its repulsive disguise, as but a resumption of the old practices — a re-stimulation of an old system, which the enlightened world had believed it had buried too deep for resurrection.

Ignorance of spiritual laws and psychologic science in general, is at the foundation of these errors in belief and practice. Theological influence is a herculean power, which keeps society enslaved to old ideas, many of them as absurd as the belief in "elementals;" and the scientists are unconcerned in the matter, until their theories clash with the religious sentiments of the times, and then there is a healthy stir among the dry bones. "Shall these dry bones live?" was the exclamation of the prophet. They shall live, saith the voice of Omnipotent Truth.

This field widens in the perspective. There is an important principle to be considered in relation to dreams, which has direct bearing upon the subject just treated. The actual phenomena of every day life are what cannot be gainsayed or set aside by skeptics. They are stubborn facts which challenge investigation; and their explanation being offered by one set of thinkers, it remains with others to show its fallacy, and offer a better.

Magnetic forces assert their supremacy over the grosser material when the physical forces are in quiescence; and in dreams, when "deep sleep falleth upon man," and his normal powers are inactive, the spirit revels in the brain like a real wizard, conjuring up shapes as unreal, and yet as real, as any the practiced magician evokes. Ethers condensed within the mental organism, are then played upon by fantastic thoughts, ideas half formed and fancies imaged first in waking hours, but so faintly as to be readily changed in details by conflicting thought currents. The ephemeral creations of dreams, though real, are swept away again and again, like the spider's web, to be replaced as often until consciousness resumes its throne, or the slumber becomes so profound as to shut the innermost spirit off from involuntary communication with its outer sphere, when the rest is undisturbed. The sleep of the Spirit, is this unbroken rest, when its activities are not drawn upon from the outer world, by any irregularity in the action of the physical and mental forces. Rest, in its strictest significance, is this unbroken sleep. Quietude, such as Nature knows when vital functions are suspended in a period of universal inaction, is portrayed in the dreamless slumber which images death, wherein the vital functions all repose, when vital activities are at the lowest ebb permitted by the status of the system. This negative condition is that seized upon by spirit controllers, to impart to the quiescent sensorium visions from their own brain or retina, and also to impress the mind with prophetic utterances, and thoughts transcending the powers of conception of the mind when uninspired. This condition simulates the trance, and is protracted like that, often, by spirit influence, to serve the purposes of spirits who can control their subjects in no other way. There are few whose experience of dreams is not marked by peculiar ones, which savor strongly of spirit impression, being pro-

phetic, or clairvoyant visions of real occurrences or things.

"The stuff that dreams are made of," is such stuff as every day thoughts are made of. Dreams are unconnected thoughts aroused by the abnormal activity of the mind — that is, its activity induced after consciousness is subdued, by the interactions of mental elements aroused, in part, as it were from its secret recesses, like magnetic ethers from long forgotten ruins, which savor of forgotten days, companions long since lost to view, freaks of childhood and youth, bereavements, carousals, and every fantastic imagining that can be connected with such. This when they are uninspired. It is real "stuff," that, in activity, is shaped into thoughts and spectres, as the clay is moulded into form, and the genius who shapes them is the spirit, whose every act is an impulse of intelligent motion. Like the Great Spirit of Life, that impells formation throughout Nature by the Law of Utility, every atom being built into every structure, with reference to its use, adaptation, and the function of the complete form, this spark of Divinity in humanity, even when unconscious slumber wraps the outer man, enacts its Divinity in the work of structural unfoldment. This is a lesson, sublime in the conception, and which must give man such an insight into himself as to awaken awe and reverence.

The mental forces have been the puzzle of philosophy for the ages, and much truth has been elicited by investigation of the subject. The Carpenterian theory of "Unconscious Cerebration," is founded in just principles, as every mental philosopher knows; but it stops short of truth, denying important facts and principles, which every day phenomena reveal. It solves problems of itself, which are equally explainable by the theory of spirit control. For instance: The student in mathematics, with his mind absorbed in his studies, finds a

problem he cannot solve. He racks his brain for days and nights in the effort to find a solution, but fails, in his waking hours. An auspicious dream at length portrays the method his normal state is not capable of conceiving. He has wrought his mental powers up to the point when they are capable of being exercised spontaneously, and will continues its work with them after voluntary action is suspended in sleep, and all other thoughts are subdued into quiescence. Then the entire force of the mentality is brought to bear, unconsciously, on the problem, and if the powers are equal to the task, it is solved unaided; but if they are not, it cannot be. Then is the critical time when a spirit can supervene his influence. The brain is in the sensitive state when it can catch an impression from a mind *en rapport* with it, and the needed aid can be given, which is deserved. It would puzzle a Carpenter, or any one else, to decide, in ordinary cases, to whose brain the solution of the knotty points in the problem is due.

A mind cannot surpass itself in sleeping, more than in waking hours. Its compass is fixed within the range of of its faculties; and if these are well balanced and well developed, its possibilities are great; and may soar to great accomplishments in the abnormal state, greater, often, than in the normal. Power of concentration of mind, is what accomplishes for the intellect in waking hours what is thus effected in sleep, when the will is untrammeled by the multitudinous thoughts which distract the mind in the conscious state, and it is at liberty to bend the undivided energies of the mind to the work upon which it is intent. Unconscious cerebration may develop a species of "second sight" in one sensitive in that direction. It may prepare the ground for the interference of a spirit, and thus be an effective power in assisting clairvoyance, but in no other sense. The sight it unfolds is too dim and uncertain to be of use unassisted.

This has already been dwelt upon in another connection.

It remains to mention a species of magnetic influence termed Hypnotism, induced by quiescence, usually by gazing at some object which is not supposed to impart an elemental influence; as, a "bright ball" "highly illuminated." Animal magnetism imparted by a magnetizer, as perforce — at the option of the latter and a subject, is not more effective than that often brought to bear unconsciously upon a sensitive, by spectators, who observe, without willing to produce, the phenomenon they are seeking for. They impart spontaneously, as by will, when expectation is excited; and a sensitive subject is psychologized by the very idea of being brought into the magnetic state; and quietly gazing at an object, concentrates the forces to the very end desired. The luminosity of the object itself increases its magnetic power; for it becomes a centre for surrounding magnetic forces of the character of light, and a current of force is created partly through this influence, which is attracted by the sensitive brain. Animals are "hypnotized" with or without human contact, for they are susceptible to human influences to a greater or less degree, under all circumstances. Spirits also control them by bringing to bear the proper grade of influences; as testified in scripture, and in all ages and among all people.

The religious faculties are peculiarly susceptible to psychological force. There is scarcely a limit to its influence, applied to susceptible natures religiously inclined; as witness the extraordinary ardor of devotees of every faith, and the penances, — tortures, self-inflicted, and endured with the stoicism of the heroic martyr in the flames, who, likewise, is influenced in the same manner by his idea, and smiles as his flesh crisps upon the bones, singing praises meanwhile. Revivals of religion are propagated psychological force, whose effect on differ-

ent natures is exhibited in the variety of phenomena exhibited on such occasions.

In fact, this force is the Great Human Force, making humanity what it is: it is the Great Overpowering Attribute of Deity. God were not, without the power to command; which constitutes his Godhead, as applied to his office in the universe. Man were not, without the corresponding power; which gives him his station and prestige as the representative of Deity. His dominion is over whatever he can command; and he develops force by controlling whatever of mind and matter he can bring under his sway; and becomes, when his powers are perfected in the highest spheres of life, what he as a race has prefigured from the first.

Man reaches to the heaven of his highest hopes by the ladder of aspiration. What he earnestly desires he strives for; and his energies are bent in the direction of attaining them. He prays with his whole soul, when his mental energies are directed to the attainment of an object with that pertinacity that allows nothing to intervene for his defeat.

> "Prayer is the soul's sincere desire, uttered or unexpressed;
> The motion of a hidden fire enkindled in the breast."

The desire which is sufficiently strong to enact itself in deeds, is the true prayer; and whether it relates to spiritual blessings, which may be supposed to be within the province of God to confer upon the devotional soul, or to such as are to be acquired by self-application, the effect is the same. The will trained to think in the one direction, and labor in the same, brings the blessing. It is in this sense self-conferred. The will which fastens itself, as the saying is, "upon the very horns of the altar," reaching up with real magnetic forces into the sphere of spiritual elements, which can inspire deeper devotion, and more true religious feel-

ing, is indicting the effectual prayer; the one which brings blessings down perforce. The Heavens bend down to the mortal sphere; the spiritual sphere to which mortals have direct access, is loaded with blessing, which is to be had for the seeking; and they are happy, who, with dispositions to seek, with other good, the soul-purifying spiritual influx from the superior spirits, pray for this with earnest aspiration of spirit, and an energy which amounts to living a spiritual life, a life devoted to good, not to evil in any sense, one which is consistent with well-being in the world, and also with holy aspirations.

Religion, in its truest sense, is aspiration after spiritual good—after God. Superstition is devotion to an erroneous idea, which, like an *ignis-fatuus*, leads into bogs and quagmires of error in religious things, and dwarfs intellect, inverting the faculties, and belittl ing the whole nature. The devotion of the blind devotee, the cloistered recluse, as compared to that of the consistent seeker after truth and any real good, is as dross to pure gold. The deceptive *mirage* is no more bewildering than the superstitious notions which have assumed the name of religion, and been instrumental in leading multitudes over hideous wastes, in the vain search after the "pure river of the water of life." Let the reader follow out the above thoughts, bringing to bear upon them the light of the experience of the race and individuals, tracing the influences of sects, and dogmas made authoritative by councils and churchmen instead of by consistency. It is enough to point to these, while this discussion takes a new direction.

The magnetic effect of diet upon man demands particular attention here. As an argument on this subject, the reader is referred to an early work of the author, a pamphlet entitled, "Social Evils, Their Causes and Cure."

From paragraph second of page 6, to fourth paragraph of page 28, inclusive, the subject of diet is treated. The author takes occasion here to remark, that what is there stated is according to just principles regarding habits and diet. To restate those principles would be but to emphasize them, adding the authority of a more thorough investigation, to that which was derived from years of devotion to the task of studying out the problem of the ills which afflict humanity, previous to dictating that work. The law of heredity, through whose influence "the sins of the fathers are visited upon the children" to distant generations, requires a more particular analysis than could be given in that brief epitome of the subject.

The subtle forces of the human constitution which are transmitted with germinal life to offspring, are of every variety it contains; and these, it may be remarked metaphorically, are as numerous as the hairs upon the head. What has been said with reference to the storing of magnetic ethers in every variety of substance of every age, and also in the human brain, will apply with force here in treating of the generative functions. It is the function of generation to transmit magnetic life; and Nature has so ordained, that the act shall excite every nerve to the utmost, that each and all may be forced to yield their quota of force to aid in the impending creation. The being generated is vitality itself, at first, clothed in seminal fluid as its vehicle, until it begins to react upon itself and Nature for the unfoldment of the structural plan fashioned in the essences composing it. It is what the parents and ancestors from the far beginning of the race have made it; the parents transmitting what they have received from former generations, with that generated by their own vital processes, which again, is but ethers worked over and re vitalized within their systems, derived from the storehouse of elements which

are as old as creation, and which have been cast off by one generation of mankind to be reabsorbed by another.

The doctrine of the eternity of force applies here; for its eternity depends upon that of ethers, which are its vehicle, and matter, with which it reacts. The re-vitalization of magnetic ethers does not change their inherited qualities; they are like the germinal being just described, bearing the impress of former conditions from the eternities of the past, as the entity does of ancestral peculiarities. The principle is identical. Atomic matter! molecular substance! who can comprehend it that is not invested with the clear-seeing faculty of a practiced spirit?

The aggregation of atoms in the interior world of force, the agglomeration of molecules in the building of germs and investing them with their characteristics, mental and physical, can only be studied effectually from the spiritual side of life; for what is spiritual, as said an apostle, "is spiritually discerned." It is, however, conceivable on the material plane, how atoms, subtle as spirit, invested with spiritual vitality, infinite in minuteness as in numbers, obey the attractive forces which are exerted for their collection and utilization.

In illustration of the principle so emphasized in a former chapter, relative to man's influence in Nature, and to give it the character of a truth attested to by unanswerable evidence, the law of heredity comes in,—that law by virtue of which parents impress the likeness of former generations, as well as their own, upon offspring; and not only so; but by which nations, tribes, communities, and individuals, impress the likeness of their forces upon regions of country they inhabit; which likeness assumes a permanency and vividness which is not obliterated until generations of an opposite character have, by slow degrees, inwrought an opposite grade of force upon the ground so preoccupied. In the clos-

ing chapter of Vol. II, the effects of degeneracy of peoples on natural forces was portrayed and illustrated from history. To carry out this subject, the influence of diet and habits on the ethers which are the transmitted forces, is introduced. It is only requisite to point to the principle, that the fruit is of the character of the tree which produces it, to convey to the reader's mind the vast import of the habits of any people, family, or individual.

The significance of habits of diet and association relates to the interior life, the acquisition, interchange, and transmission, of forces vital to the individual, to offspring, to society in the present and future, and to the present and future welfare of surrounding Nature. This is evident from previous illustration. The subtle poisons of deleterious food, of stimulants, and narcotics, are in their ethers, which are assimilated by the system of the partaker. These remain as part of the nature of the individual, to be imparted with his influence to the living world around him and to offspring, as a legacy of evil. What a potent influence they exert thus dispensed, the history of evil in all ages can tell. The Mother ate and was cursed therefor, in herself, her husband, and future generations, and even the ground was cursed for the sake of those who had forfeited their paradise for an apple! So the allegory runs. How prophetic of the fountain of ills which takes its rise with the thoughtless indulgence of the Mother of the family, in eating and drinking injudiciously; in urging or permitting her family to do likewise; or which commences its flow with the departure of the sexes from the virtuous exercise of the reproductive instinct! Desert places, repulsive with horrors bred of unlawful appetites, and lusts of the flesh which take expression in diet and habits of association of the sexes, abound in human characters, human hearts and homes, in society, and in the continental areas

laid waste by human inhabitants, whose degeneracy is depicted in this age by barrenness and desolation. Drifting sands, dry watercourses, stagnant atmospheric currents, and magnetic forces embodied in depraved savages,—these depict stronger than language can, the character of the forces generated at some time in the past, and strengthened by each successive generation of men until, in numerous instances, the curse has assumed the proportions it exhibits in races, nations, tribes, and families, cut off so completely from the earth that even their memory is lost. "Their seed shall not inherit the earth;" verily the prophets of old spoke as they were moved upon by the Spirit of Truth, in giving utterance to their denunciations of the wicked—the violators of laws as sacred as any injunctions can possibly be, given by heaven to man.

A people that is poisoned in its life-centres with the virus of unchastity, is susceptible to the plagues that infest the malarial districts of tropical climes, and the overcrowded communities of the Orient, that hot-bed of pestilence and famine. The food which epidemic fevers, prevailing eruptive diseases, and "the Black Death," feed upon, is generated from the poisons imbibed with food and drink, attracted to the system with the air breathed, the magnetic life absorbed, and inherited from progenitors, when it is not directly created there by filthy, unchaste practices, which poison the blood worse than anything from an external source can.

Habits of association are closely related in their effects to habits of eating and drinking. For illustration of degeneracy, the ill effects resulting to overcrowded populations from the habits engendered, one has but to contemplate the semi-barbarous nations of the East. Barbarism has begotten practices which have been intensified in their effects on dense populations, until, in some localities, pestilence and famine, in horrid form, have

become chronic. "The dark places of the earth are full of the habitations of cruelty;" said a prophet of old. Yea, cruelty to the female whose it is chiefly, to confer upon offspring the character of their spiritual forces. Can a stream be pure whose fountain is bitter and turbid; when all inflowing tributaries, as well, are murky with filthy deposits? The child of the heathen mother who is a slave both to her husband and to society, who trample on her with impunity, suffers in its higher nature from this state of things, necessarily; and so, from one generation to another, is propagated an effect which is intensified by reactions upon itself in the different generations.

Closely allied to subjects just passed under review, is that which relates to the law of marriage. In its progress from lower to higher stages, human society develops various forms of marriage, each in its place illustrative of the stage of growth, or the status of civilization. Polygamy, a result of the passional nature of man, was also an outgrowth of the barbarism that enslaved woman, and propagated bloody warfare which decimated the male sex, and made concubinage a necessity, to save tribes and nations from extinction. The abuse of natural law by man is thus sometimes made to serve Nature, when ignorance and incompetency on his part, to comprehend his duty and proper functions, are in the way of their perfect fulfillment. Nevertheless, the consequences are sure to follow, all the same; and ignorance can never raise a barrier to the fulfillment of the whole law. The race has suffered from polygamous marriage during all the ages in which it has been practiced, and correspondingly, the planet. Progress has been delayed in many directions by the perversion and waste of the human forces, incurred by the licentious practices engendered by barbarism,—such delay as is inevitable in

the common course of events, and hence, provided for in the economy of Nature. Had there been no compensation for this loss in the results incurred, Nature's plan would have been at fault, and progress been effectually stayed. The race has been preserved through crises unnumbered, when extinction of its most vital elements had been inevitable, but for the practice of polygamy; the greater evil being escaped through the intervention of the less, when barbaric conditions prevailed.

"The times of this ignorance God winked at;" it is written. The moral nature of man in the barbarous stage "winks" at the evils his ignorance engenders; whereas, the civilized man, who comprehends the consequences of broken laws, has no shadow of excuse for sins against Nature, and is "commanded," imperatively, to obey. Monogamy is the law written in the constitution of man, which reveals itself as his spiritual nature becomes unfolded. It is the fruit of civilization, most emphatically; and is an element in the progress of the race towards high enlightenment, which is not to be overlooked or disregarded.

It can hardly be said that a people which experiences the ills flowing from incongruous marriages, divorce, etc., has put in practice the true law of Monogamy, though it may have inscribed on its statute books a restrictive law simulating the true. Such an one has arrived at the stage where it inevitably conceives the propriety and necessity of such a law, and hence, enjoins its observance; which is the only way whereby the perfect law can be outwrought among its children. Concubinage is not outgrown while licentious practices exist, and marriage is profaned by husband or wife; either of whom, in corrupting his or her own person by promiscuity, corrupts that of the other. Purity in the sacred relation of marriage demands perfect obedience to the vow, which is to cleave to each other alone. Debase-

ment of the very life essences, those that centre in the brain, particularly, as well as those which vitalize all other centres, all nerves and tissues of the body, is the sure result of commingling, by the practice of promiscuity, diverse essences, as of different positives or negatives. The law is, ONE MATE AND ONLY ONE. This is illustrated by consequences flowing from the above guilty practice, which all can read in clear light. All cannot as readily understand what is the exact law of being, or what the origin of all the distempers that afflict humanity; for this lies hidden from common view in the secret recesses of spirit and ethereal forces of matter. The law of adaptation of the positive to its negative, the law that underlies Monogamy, fixes the principle, that on the first coming together of the two elements of the dual force, the process of adaptation is commenced, despite the fact, that incongenial elements often so come together; that inharmonious temperaments often seek a union in marriage. This truth is wonderfully suggestive of Nature's provision for all emergencies that can arise in a matter so vital as the mating of the human forces. It at once demolishes the foothold of all systems and theories favoring promiscuity of any nature; as, easy divorce, plural marriages, etc., etc. Marriage once consummated, the vow is assumed whose obligation is as binding as Nature's law is enduring, provided the mated, one or the other, or both, do not, by perversity of disposition, bestiality, or some cause subversive of law and good order, make its fulfillment an impossibility in consonance with good order and the best interests of parties most concerned. The two have commenced the building of a structure whose foundations are surely laid when their individual forces first blend, when love expresses itself in language Divine, and engraves on each being the other's image, in characters Magnetic, and hence, durable. The impress of the forces thus exchanged

is on the whole being, and on the life-centers, pre-eminently; there they accumulate, creating a sphere of each just fitted to that of the other, that can be strengthened and preserved pure by conjugal fidelity, or weakened and vitiated by infidelity, until the springs of life in both are poisoned, and life itself becomes hateful. This is no imaginary theory; it is truth attested by observation of the forces in action by those who can study these; and truth revealed to sentient observers so plainly that there need be no doubt of it. *Marriage is for eternity;* so phenomena declare; the force thus instituted, in all its legitimate operations, being Deific.

There is a law of temperamental adaptation of the sexes which applies to the physical more especially than to the higher forces of the twain, and illustrates in its operation, the importance of education of the sexes in all that pertains to sexuality, and the reciprocal relations of the two. There is natural affinity between all individuals of one sex and all of the other; yet each one of either sex may find one particularly adapted to him or her; one who is more naturally a mate than the majority of all the others are. This fact implies the necessity of caution in selection of life companions; such study of one's self and attractive ones of the opposite sex as shall render it safe to choose, having decided where real adaptation is. There is no arbitrary law of affinity, as has been taught by some, fixing, as sure as fate, the twain, who, for eternity, are to be one. It cannot be so, consistently with the law above explained, and which is of universal operation, being adapted to the race in the situation in which it is from infancy to age, under circumstances when marriage can assert itself.

"What God hath joined together let not man put asunder," is an expression of the obligation of the State, and of individuals assuming the sacred relation, to guard the sanctity of marriage; as of an institution established

by the Divine order, whose profanation is the grossest sacrilege. Marriage in a low state of society, or where the sexes are on the passional plane, is often an expression of desire rather than the true love which bespeaks the affinity of souls that is true marriage; yet, let it not be understood from this, that such unions are, necessarily, to be ephemeral, or that the state should encourage trifling in a matter so vital to its prosperity; by no means. The instincts are the guides of the spiritually and intellectually blind; and obedience to them is the path of development to such, until they degenerate into depraved passions, when they become enslavers of the whole being. Close affinity of the male and female forces is to be cultivated by association. It is not spontaneous in the majority of unions, and hence it appears, that the married are under obligation to study to adapt themselves to each other, and grow up into that perfect union which is true marriage. The *home* is the sanctuary to be guarded from disturbing, inharmonious conditions, as sacredly as the inner sanctuary in the Jewish temple. It is the Holy of Holies, whence regenerating, saving influences emanate, as Divine as those invoked by the High Priest in the sacred place. The results upon families and society, of promiscuous association of the sexes, and easy divorce, as contrasted with the opposite rule, illustrate the real effects upon all Nature of the waste and contamination of forces by the practical disregard of the law of Monogamy. There is no mistaking the meaning of this lesson; it can be readily "known and read of all men."

In discussing magnetic forces, the question of evolution of sex, needs to be presented with a view of bringing to light certain principles not touched upon in treating of origin of life, species, etc., in Vol. II. In that volume the principle was brought to view, that Procreative

Force is that concerned in evolution, from first to last; and that it is progressive, originating as the impulse that moved upon the central atom of the universe in chaos, and developing gradually, as matter became more and more susceptible to the forces of spirit, and reaching its culmination in the Human Kingdom, where sex exhibits its perfected functions. In the whole domain of investigation into Nature's laws and methods, there is scarcely anything which so baffles the acute observer as the origin of sex; the causes which lie at the foundation of the development of the reproductive function, and its exhibition by the various modes exhibited in the organic kingdom, and of the differences which impress themselves upon forms as diversity of sex. In this matter as in others related to it where life is concerned in the problem, the secret is, *Spirit, Magnetic Forces*, that scorn physical methods, hiding themselves persistently from materialistic observation, except in their marvelous effects, which challenge investigation with a view of reaching behind the veil of the physical into the world of causes.

It has already been brought to light, how spirit cooperates with matter for the institution of life and forms. The diversity of spirit and matter has been represented as the diversity of sex; or as being impressed upon forms of the diverse sexes. What needs particular specification here is, the principle underlying the outworking of sex from the simple mode of life and growth, the aggregation of material in building up forms, the multiplication of cells, etc.

Stimulation of motion at centres of force sets in action elements hitherto distinct, or separate from each other, derived from conjoined or conjoining substance or forms; which action is, in all cases, that of a positive with a negative; for it is in the nature of the elements concerned to separate themselves, and react with each other

by this law. The reactions will eventuate in evolutions of force; that is, there will be combinations of spirit and matter after the plan of the sphere; spirit will be engermed in molecules, in cells, or in ova. Ethereal elements or essences, spiritual and material, existing in the matter or form co-operating, are what are moved to activity, and thus form the enginery of life, as moved upon by forces of the various kinds that impel the diverse activities in Nature. Growth is one thing, that is, serves one purpose, and reproduction, another. The former builds up forms after the latter has instituted them.

Growth is the stimulation of life-forces by nutriment. The essences of food are engermed as molecules of tissue by the exact plan that operates in reproduction, each molecule being a sphere of force of itself, co-operating with others like itself, for preserving the balance of forces of the form. Assimilation is procreation, most emphatically. Waste is supplied by it, by the creation of vital matter to take the place of that expended in activities. The status of healthy life and growth is maintained in an animal or human system, or a plant, by new creations, by the same plan by which the status of a world of living forms is preserved; births and deaths balance each other, or the former exceed the latter, as vigor and energy are multiplied.

On the bed of the primal ocean, cells multiplied by the plan of growth of forms; cells were added to cells, or there was a simultaneous evolution of masses, as force accumulated to stimulate evolution of this grade; reproduction by the order of sexuality being foreshadowed in this mode too dimly to be recognizable by physical science. Spiritual Nature waited on Material, supplying such germs to vitalize forms as could be attracted for the purpose, while it stimulated material forces to greater activity, as the latter were developed to co-operate to this end.

The cells in the germinal beds where originated primeval life were endowed, severally, with spirit-force; some in excess of others, the balance between the material and spiritual being preserved as in a world of forms where the sexes balance each other. The male and female elements were there, the latter being represented in the molecules most vital with spirit, the former by those more gross, or material. The reader will understand, from the explanations of the male and female functions in reproduction before given, that the conditions are here perfectly represented; and that what is required to induce reproduction is a stimulation to superior motion that shall set in action essences germinal and quiescent, hitherto,—such action as shall centralize a force within that form of matter distinct from the latter, and deriving its future stimulus to life and action from outside that form, not from the matrix within which it was conceived. The spirit-germ meeting its counterpart in this impulsive movement, acts its true function in centralizing the latter, and imparting a grade of action to its ethereal elements that is its own, and, in a manner, distinct from that of the form which originated it. This germ is re-vitalized from without the parent form by the ethereal currents in waiting upon surface matter and forms for this very purpose, as the reader understands; and, hence, may develop a life superior to that of the parent forms, or one of the same grade, according to circumstances. However, the new creation is such in consequence of the diversity of force between it and the form from whence it is derived; its individuality being preserved by reactions created by diversity, like that of individual molecules in living tissue. Birth, or division, occurs as a result of repulsive action, the parent form casting off the offspring, when the latter has developed into an intrusive force, or when the repulsion of the two forms to each other has reached the point where the stronger re-

pels the weaker from within its sphere. This is the mystery of travail and birth. The process is the same in principle as that which takes place when molecules are born, to be added to tissue in growth or assimilation. The spheres of coinciding molecules provide the essences that combine to form the new creation, and when formed, the latter is repelled to its place by the force instrumental in its production. The process is carried on in an animal system, for instance, with the flow of the blood, which bears to all parts the nutriment to be assimilated, and is as ceaseless as the reactions which are life, being these, in reality.

The law of travail and birth is revealed first in the birth of worlds, which assume their places in systems in obedience to the law of repulsive force, operating upon matter in the nebulous, or rare cometary state. It is plainly discerned in the division of masses of cellular substance, where the balance of forces is preserved by division, which is really caused by repulsion. The division, which seems to observers as accidental, or to arise from inability of the mass to cohere in all its parts, is the method of law outworking itself upon matter too unsusceptible to the action of the higher forces to exhibit the great law only thus faintly. The impulse which is Reproductive Force impels the growth which precedes division by fission, the so-called first or lowest method of reproduction ; the division following as the birth or separation of the mass or cell from the original mass. Parent and offspring are prefigured here, also the manner of birth of the latter. The same force impels the starting of the bud which develops into a cell that separates, eventually, from the parent mass or cell, by the next higher mode of reproduction. As the forces of matter develop, this force exhibits itself in clearer light, until sexuality is evolved in its several forms.

It is not the purpose to follow the line of this evolu-

tion farther; but in passing, it will be appropriate to notice one form of reproduction unaccounted for by physical observers; viz., that where a female reproduces without fertilization by the male. Bees and ants exhibit this phenomenon, they being unisexual; that is, having the sexual principles incarnated in separate forms. The phenomenon arises from the peculiar function of the female, which has the power under proper conditions, of impelling reactions of elements within her own generative organs, that are procreations of forms of her species. Here is exhibited an instance of the existence in the one form, of positive and negative elements of the proper quality to induce germination; and the law is also exhibited by which these so combined, react together as in growth, to reproduce offspring. The female, in this case, is vital with the two varieties of force, and, as in growth, there must be a stimulation through elements of food and magnetic ethers, a provision in surroundings, which impels to the activity of her function of reproduction. It is the "make-up" of the species, that confers this power.

The stage where reproductive force first exhibited itself by fission was antecedent to the origin of true vegetable life, but initiatory to it. Cells at that stage were endowed as vegetable cells are, in degree, but lacking an element to form the true vegetable cell. Budding by a method that produced the disc-like form heretofore designated as the first vegetable form, was the exhibition of reproductive force by a plan simulating that where sexuality is discerned in organs serving as generative organs, but not of a high order. In this form the generative functions were not those of the lowest vegetable forms, but were, yet, low in the scale as exhibitions of sexuality. The principle held good in case of the first organic forms, that a species, type, or kingdom, does not take its rise with the lowest branches thereof. Animal life followed

the same law; the first forms exhibiting the idea of sexuality in their reproductive functions by a plan superior to the lowest now discerned.

The law of reproduction fixes the limits within which offspring, as races, families, and individuals, derive from parents stability of constitution, and capacity of perpetuating themselves, or their posterity, by reproduction. The elements concerned in this force, to be properly fitted to each other, must be diverse, as derived from individuals sustaining no near blood relationship to each other; but must be affinitized, as from those allied in race. The diversity is that of the finer ethereal elements taken as a whole, which, to co-operate successfully, must be dissimilar, as positives and negatives, on the principle of the union of positive and negative in the fertilized germ. The affinity is that which embraces these diverse elements within boundaries where permanent union is possible; where the product of the union is a stable force capable of perpetuating itself, and of progressing indefinitely. These principles are illustrated in the Animal Kingdom, in families, and races of men. Hybrids, the product of forces too dissimilar, are sterile, as being imperfect in genital functions, or are infertile after a few generations, or unqualified in magnetic force to perpetuate their race distinct from another and stronger one with which they have intercourse. On the other hand, "breeding in and in," has the effect to cause deterioration of issue.

In the Human Kingdom, families, to preserve permanency, must observe the just law, or deterioration and ultimate extinction is sure to result. Intermarriage of blood-relatives is perilous, in the extreme, to offspring; and going to the other extreme, is equally perilous, as endangering stability of the line of progeny. Intermarriage of distinct families of a race is like intermingling the blood of distinct nations of a race, or nearly related

races; the results are good. New vigor is implanted by instilling a new element into the blood of nations and families. The strifes of related nations which culminate in implanting tribes or families of strangers among people declining in their vital energies, are often the only means of salvation of the latter from extinction, and their land from pollution.

In connection with this subject, the question which relates to the permanency of certain races of men and the instability of others, now claims brief attention. The earliest races, their nativity and relations to each other, have been fully treated of. It remains to speak of the results of intermixture of the blood of the highest and lowest races, and of both with intermediate races, with respect to their relative character, permanency, etc. The following will illustrate the principle of the union of forces in the intermixture of races, more forcibly than it can otherwise be, since the illustration is true to life. The constituents of a compound must have a close affinity for each other, or the resultant element will be imperfect. There may be a combination of elements which is a compound, in chemical phrase, but which is peculiarly unstable from the weakness of the chemical union, or, in other words, from the peculiar sensitiveness of one or more of the constituents to some other one or more forces. Held aloof from the disintegrating force, such a compound may be perpetuated indefinitely; but in consequence of the mutations in Nature, it is, nevertheless, unstable. Such a compound is the constitution of a race of men derived from the union of the vital forces of the superior race and the lowest, and such intermediate types as are generated by widely diverse branches.

The vital distinction Nature impressed upon the primitive races is propagated perpetually. The primitive intermediate race was superseded by the great mixed

race which succeeded the coming together, and association of the three; yet, the purpose the former was destined to serve was served by the latter; this in its variety of branches being exactly fitted to the planet in its variety of climatic and other conditions, while it was being subdued by man and made capable of evolving and supporting higher conditions of human society than could exist while the race was young, and its heritage uncultivated. In the regulation of conditions on the earth, there was to be a type evolved from this great representative type, that should represent the ancient primitive one; a concentration of forces in a type so nearly allied to the positive, that it could grow and strengthen side by side with it, and yet form the necessary link between the superior positive and the negative. There was also to be continued, indefinitely, the propagation of varieties that would approach and blend, in the ultimate, with the extreme types, by virtue of the vitality of their forces, and others that would ultimately disappear; all this in correspondence to the varied and varying conditions on the planet — its varieties of climate, productions, and life of the various inferior orders, and changes in social conditions.

The balance of force being on the side of the positive, the tendency of the mixed race in the varieties above the lower branches, has been towards the white race; events in human history shaping themselves by this law: that is; the weaker having a natural tendency to depend on the stronger, and gravitate toward their vicinity in certain emergencies; and the stronger naturally tending to absorb the weaker. The result of this has been the evolution of a type of men verging as nearly on to the distinctive white type as did the original intermediate type. And farther: There have been intermixtures between these two distinct types which have resulted the same as those of the two nearly related corresponding primitive

types; viz., in the absorption of the more negative by the positive, or, in other words, the blending of the two in a variety so nearly identical with the white as to be on the same plane in the important sense of identity of magnetic forces. The ancient intermediate type lost its identity in its stronger brother, while it contributed a force to give permanency to certain varieties of the mixed race which they would not have possessed without it. It typified the transition state, when races or types cross the line from uncertain stability, into that magnetic state that is indicative of power to propagate their life perpetually, being itself stable in force; yet fluctuating. This line is always on the same border; and the white race has received accessions, from time to time, across this magnetic line, since the activities of human society on the planet began, in the ages subsequent to the formation of the mixed type; and is destined to, in the future, in the natural course of things.

On the other hand, there has been, as stated, an approach of types to the negative extreme; the black race has received acquisitions by the same law of assimilation of forces of closely related varieties. There is, however, no border race to this, whose distinctive forces are of sufficient vitality to insure stability, as in case of the positive. The low races which do not assimilate in their magnetic forces to the distinctive black type of the primitive order become extinct, as being so far lacking in innate force as to fail of approaching the line beyond which is prospective perpetuity.

There is not a necessary assimilation of all racial characteristics as types approach and are absorbed by this or that type: this is forbidden by a variety of circumstances, as of climate, magnetic conditions, etc.: yet, there is a near approach to the stable type in all particulars, in the nature of things. The varieties of the great intermediate race are negative,—a certain portion

of them, to each extreme type; and a portion of them so extremely negative to both and to all progressive influences, after a certain stage is passed, as to be out of the range of all saving influences. These are the superficial branches, which drop from the tree of life for lack of vitality of their forces. They are compounds which disintegrate, naturally, when forces encompass them that draw upon their vitality. Of such are the tribes that melt away like dew in the sunbeam, before the advance of civilization, and communities whose vital forces are aggressive and subversive of low conditions. They may be able to maintain a feeble individuality for a longer period, if free from the proximity of such influences, and so propagate savagery and desolation in the land for a few more years; but their extermination is only a question of time. It is as sure to come as the breath is to leave the body of the dying; and Nature proclaims that to be blessing to the great majority of the race, which rids the earth of the miasm of savagism and the corruption which it breeds.

There is no deviation from the law of races, as above explained. The exemplifications of this law are numerous, scattered through history, and inscribed on monuments of forgotten races. They cannot be overlooked by the ethnologist in his researches, but their significance can be mistaken or overlooked. Injustice can hasten the day of doom of the unstable races; but nothing can stay the inevitable progress which dooms them. Imminent in their pathway is the deadly demon, languor—inaction of vital force, which comes of degeneracy induced by such natural causes as the exhaustion of soils on which they live and subsist; of animal forces in their vicinity, which must be on a par with those of the latter and their own; and proximity of superior races and conditions, which are centres where the highest order of vital forces is attracted. Magnetic force, as indicated in the

chapter on Life, obeys this attractive force of centres; and the remedy against the demagnetization of one section for the benefit of another, is the creation of centres in near proximity to each other, here and there, over wide spread continental areas, wherever they can be located; and the interchange of force between these can be no robbery.

Wild lands subjected to the plough of the husbandman and his magnetic force, soon become centres which react with others far and near, magnetically; and the settler's cabin, the miner's camp, the settlement in the wilds, become "Bethels" where force is born, which is to overcome savagery and desolation, in the course of time, as surely as civilization is aggressive and progressive. There are tribes or remnants of tribes of those weak races in existence, whose vitality will permit their surviving for a comparatively long period of years. It may be there is in them a strain of blood that will suffice for a repelling force to the superior races, and cause them to be progressive for a season, under the influence of the latter exerted from beyond their immediate sphere or community. But they will succumb when this superior vitality is exhausted, be it sooner or later. To smooth the rugged pathway of the decaying tribes, is the best that civilization and philanthropy can do; and this they owe to themselves and humanity, to do.

In pursuance of the topics to which this chapter is devoted, it is appropriate here to introduce the subject of Terrestrial Magnetism, and show its relation to the more ethereal grades specially treated of in this volume. Subjects will unavoidably be introduced which relate more especially to physical forces than to spiritual, but which have their place at this point in the discussion, and cannot be omitted. In the explanations which are to follow, Earth will represent all planets; so no refer-

ence to other inhabited worlds will be necessary, to establish the main principle to be brought to light.

The reader's attention is invited to what immediately concerns the phenomena of Magnetism as displayed through magnets, etc., which illustrates polarity, and the relation of physical to spiritual magnetic force, as displayed in the molecule. It is not proposed to enter into a profound scientific elaboration of the principles that govern all these phenomena; but only to point to a few which reveal the connection between the spiritual and material spheres of force.

A world in space is actuated by forces identical with those which actuate the molecule, as was stated in treating of molecular forces. Spirit centralizes it, as it does the molecule and the human brain; expressing itself in vital phenomena at the surface, and in the phenomenon of polarity, which is instigated by the reactions of material with spiritual magnetic force perpetual throughout the entire mass of the body. The spiritual force dominates the material, in coercing matter into formation and establishing the order of life and force which characterize planetary surfaces; exhibiting itself thus as the positive force of Nature. The material magnetic force dominates the spiritual in the matter of determining the direction of magnetic currents and the location of the poles of the body, positive and negative; and thus, is positive to the spiritual, relative to this circumstance. The relative character of the terms, positive, and negative, has been explained; and it will be readily comprehended how the material force, as above stated, can be positive to the spiritual on the plane of the former, in relation to physical circumstances, but negative, relative to the exact relations existing in Nature between forces and activities. Spiritual, positive in the first degree, always and under all circumstances; material, positive in the second degree, on its own plane;

this expresses the true relation and grade of these forces, and the reader will bear in mind the definition, in what follows. Magnetic phenomena display the sensitiveness of all matter to the reactions of spirit. Spirit is at the foundation of it, matter being actuated by ethereal forces pertaining to it, which receive their impulse to activity from spirit. The negative receives its impulse from the positive, which it propagates as like motion; and so the spiritual is pictured in the material, invariably.

Magnetic force, of the character displayed by magnets, is a property pertaining to all planetary matter, in a degree, and to certain metals in a much greater degree than to any other forms of substance. The structural law prefigured in the direction of the superior magnetic currents flowing and reflowing from pole to pole over the earth's surface, which is the law of structural development of the earth, the great magnet, is prefigured in the crystalline properties of the metals most magnetic. Condensation of matter of a world in revolution is along and around the axis of rotation; the central force being distributed along this line, so to speak, in consequence of the motion. Along this line and in equatorial regions in excess of any other, matter of the highest quality aggregates while the form is in the rare state; thus, in the first stage of its existence, fixing its quality as a magnet, according to the discovered law of magnets, that the axial direction is along the line of greatest condensation. Crystallization of certain metals is after the law of condensation of the planet, and hence their magnetic quality, displayed according to the established law with worlds. Other forms of crystallization exhibit this action reversed, while forms of matter not crystalline are magnetic in the degree of condensation of molecules in an axial direction under influences calculated to arouse their magnetic quality. Molecules move in obedience to the magnetic force exerted upon a form of matter by a

highly magnetic body, and arrange themselves in conformity to the law, as far as may be, when the magnetic property is exhibited. Substances in degree magnetic and all, so called, non-magnetic substances, including liquids, obey this law, some,— those termed diamagnetic — owing to their crystalline structure, which has determined the situation of molecules relative to each other and the central force of the form of matter, exhibiting by it, as stated, the reversal of the regular action.

Surface matter of bodies is discovered to be that which yields the magnetic force. It does this through the influence of outside currents reacting with it, as relates to forms and substances, and as relates to the earth, from the fact of the superior quality of surface matter of worlds. Interior forces always co-operate with exterior, however; and hence the influence of the axis of condensation in determining the character of the force. Great heat tends to dissipate force; as it dissolves substance, releasing elements and loosing attractions which hold matter to the work of evolution of form and force. Hence, it is opposed to the evolution of magnetic force. Condensation to the planetary stage qualifies a world to exhibit the phenomena of terrestrial magnetism. Crystallization of matter, whereby it can display the phenomena pictured in a condensed sphere, or a molecule whose properties are regulated as in matter in the planetary stage, is requisite before that matter can exhibit the force as it is in planetary bodies. A principle so difficult of illustration must be demonstrated analogically. It will be evident to all, that a force that is dependent on certain circumstances for its existence does not exist until the circumstances are created that call it into being. This is the exact statement of the case. The earth was non-magnetic in the sense of this force, previous to crystallization of surface matter, although magnetic in relation to forces similar to this, and which answered to

it while the body was uncondensed to the planetary stage. This force is an intrinsically superior force, as appears in its influence on vital conditions on the planet and on other bodies, the sun, for instance. It co-operates with the ethereal currents nearly related to spirit, and hence this effect. Observers are coming to the conclusion that heat is opposed to this force, which will compel other conclusions vital to science, and opposed to existing theories.

From the above statements regarding magnetic force enough may be gathered to give an understanding of what is to follow on the subject of terrestrial magnetism.

The bar of steel suspended vertically becomes magnetic when struck several blows with a wooden mallet. It exhibits the phenomena of attraction and repulsion and polarity. In fact, it has been endowed, by this simple means, as its mother earth is — it is a magnet. The simple significance of this is, that the blows from the non-conductor arouse the latent forces within the steel, which are like those within the planet, and a current of force is established between the metal and the great magnet, which is not suspended in its action and reaction while proper conditions are maintained. The magnet imparts its properties to other bodies like itself, and to other metals, and becomes strengthened by the friction which, while it arouses the latent energies of the other substance, arouses its own still more by the interactions which are created and strengthened. Like produces its like; the forces of the planet transmitted to individual substances or bodies on its surface, or like forces aroused within the latter in excess of the natural status of their forces, cause them to represent the planet in the exhibition of this phenomenon.

The properties of matter, the qualities of the different

varieties of substance, are fixed; and by the natural arrangement, each separate substance or element possesses its modicum of force and susceptibility to force;—its own peculiar receptive and imparting properties, placed within the influence of others. By this law, the earth, as a form, holds strict and unalterable relations to every form it produces, every quality of matter it develops, and the same, the latter to it, with this qualification: The earth has the balance of force, and compels the reactions of its own with it; fixes the status of force of all its forms. The reciprocity of action between the earth and its developed surface-forms is that of a form and its several organs; there is mutual dependence, to a certain extent, which amounts to reciprocal action for each other's benefit; while the structure complete is a whole which cannot be dismembered without impairing its proper function. Precisely this relation the planet holds to the system of which it is a member, and to the infinite universe of physical forms. The great whole is dependent on its parts, as the Solar System is on the orbs which generate, each its modicum of force, to react with the other and with the whole. There is no separating the magnetic force of one body of a system from the whole, the interactions are so intimate and perpetual. Given the data, the relative force of each body can be computed.

The fixed relations of Terrestrial Magnetism with that of the Sun is inferred from phenomena; and phenomena likewise point to similar relations with the planets. The moon, a negative body, displays the phenomena negatively, as it may be termed; its magnetic influence being derived by induction from the sun and earth, as shown by its periodicity, etc., which is conclusive evidence that the body is negative in the sense of its forces being in such a state of dormancy as to require the inductive

method to call them into activity. The magnetic relations the sun is discovered to hold towards the earth, as exhibited in certain phenomena, is that of a negative to a positive; while in the others, the relations are reversed. Sun-spots are discovered to react upon earth's magnetic currents to cause perturbations, and intensify the Aurora Borealis; which is equivalent to non-reciprocation of magnetic influence. Earth's currents turned back upon themselves perturb conditions at the surface. The Aurora is intensified as a consequence of their reactions with the electric currents at the pole, where the latter are in great volume. The *maxima* and *minima* of sun-spots and these perturbations, coincide.

The effects of earth's magnetic currents on the sun cannot be estimated, in the present state of science; but it must be concluded that there is a reaction which amounts in degree to the volume of force reciprocated. The unequivocal law asserts itself here, that the sun is a body whose individual forces are pictured in the influences it exerts, as a whole, on other forms. Its magnetic quality being like that of earth, it follows, that it is a similar body in respect to the quality of the mass of its elements. It is planetary, in the sense that its substance is magnetic, *per se;* — its magnetic force is not derived by induction. The fact that heat is inconsistent with the evolution of magnetic force, taken in connection with this other — the condensed and crystalline character of the most magnetic substances known, goes to prove that the sun is a condensed body, having developed matter to the crystalline stage in amount to make of the body a magnet.

If it can be shown that bodies in a state of fusion possess this quality, it will be plain that the scientists may be correct, as far as this circumstance is concerned, who declare the sun to be in this state; but until

this is proved, the weight of evidence is in favor of the theory advanced in this work ; viz., that it has arrived at the planetary stage ; but being of rare consistency its volcanic forces are of such a character as to greatly retard its development, making its atmosphere, over immense regions, a vortex of incandescent elements and flaming gasses ; while there are sections of surface where the destructive agencies are less active, and where condensation and crystallization have completed the work of creating magnetic centres of vast power. (See Vol. I, page 240 to 258.) The sun is of such vast dimensions that it is quite conceivable that its atmosphere may be of such a character over broad areas of its surface as to affect disastrously immense tracts environing the disturbed ones, and yet there be vast areas beyond the range of these influences, which may remain unaffected in the degree to admit of their becoming magnetic tracts, as above indicated. The theory is true, that the dark spots are lava surface, as stated in the volume referred to above, where forces are absorbed, instead of being dispensed ; where destructive agencies have wrought havoc with constructive ones, and atmospheric elements are absorbed as fast as they come within the vortex of this influence.

The text of the volume quoted is marred with inaccuracies of expression and ideas misstated from their misapprehension by the recipient of the inspiration, whose first mediumistic work that volume is ; but the leading ideas are correct ; the principles of development of the universe, of systems, suns, and planets, in their order, are given, in language such as the instrument could use at that stage of her development, and which convey the proper ideas, generally.

The sun as a planet may be the centre of force which it is ; but not as a planet after the exact order of the earth, and the smaller primaries and secondaries of its system.

There is a principle involved here which was not brought to view in the first volume. It is this: The immense bodies which are suns to systems of primaries of large size, and which must continue such for the insurance of development of their systems, retain the activity of their forces through all eras in such a degree as to react as suns on their systems. Were it otherwise, it is evident the force would be wanting to insure renewed activity after periods of rest, and to supply the energies which light and heat afford to planets of different periods, and in diverse states of condensation and advancement. The activities of suns are diminished at each succeeding period of rest to whose influence they are in any appreciable degree subject; but in consequence of their intensity, developed by the interactions of such vast volumes of force and matter, they do not subside, as in the case of the smaller planets in the earlier eras, after the stage is passed preparatory to throwing off the primaries. They are suns to the latter from the beginning of their separate existence through the period of their career, unless catastrophe, or some untoward coincidence, intervene to prevent it.

This is not the place to enter into details of this law and its action in separate cases and distinct eras and stages of development of worlds. It will be sufficient to state, that in case of the Sun of the Solar System, condensation has progressed in conformity with the general law laid down in this work, and the planetary condition was reached by stages of progress which corresponded to those earth passed through in its cometary period. Intense activity in the vast interior of the solar orb has prevented the subsidence of combustion, or volcanic activity, at the surface during the eras corresponding to earth's long nights of repose when the surface was enshrouded in a coat of lava, and later, in a watery man-

tle. The counter forces to which the parent was subject in these her nights of repose, kept her forces glowing, that the night of death might not settle down on her family of worlds. Such are the reactions of the huge systems and worlds of space upon each other, that, by the fixed law, utter stagnation of force, and the night of chaos do not supervene until the exhaustion of the maxima of forces in the universe at large.

The sun with its surface broken by long fissures, immense chasms, lakes and seas of fiery matter where volcanic and eruptive forces belch forth elementary substance in a state of fusion, presents to the beholder from distant planets, the aspect of a fiery orb, and the phenomena of a world in the incandescent state. This is a deceptive appearance; and phenomena, when they are comprehended by science, will so show. That a system of planets of the grade of the Solar, should, at its present stage, be subject to a central force so far inferior to that developed by its bodies as the forces of a sun in the cometary stage would be, is altogether inconsistent with the principles of planetary development. Interactions within a system of planets are of such grade as to force development of the planetary stage of those rare, laggard bodies, which would otherwise linger long behind. The sun has been the recipient of forces from its family of planets superior to those it has dispensed to them, notwithstanding the fact that its forces generated them and have otherwise accomplished so much towards making them habitable. If its physical energies have been the all in all to the planets among whom they have been so profusely dispensed, the latter's finer, more ethereal forces have reacted with these to the extent to hasten on development of its surface matter, and create magnetic action of the higher orders. If action and reaction are equal, then the sun has received as much as it

has dispensed; and what has been lacking in volume has been supplied in power; what has been wanting in one variety has been compensated in another, adapted to the necessities of the body, as much as light and heat are to the earth.

If the reasoning above is correct, the conclusion is unavoidable, that the sun cannot be in a stage in which it is unable to reciprocate high planetary influences. The mother is not so diverse from the child, while it is subject to her, that she cannot influence it with her magnetic force. Progress in families, and in systems of worlds, as well, must be graduated to suit the several members; else, the family is broken up; parental rule destroyed; and it is so graduated, by a law of Nature as inevitable as that which determines the evolution of worlds and their interdependence with parental bodies.

The sun is magnetic in proportion to the development of its surface matter. So with all bodies. The law holds good in the world of mankind, and here its action will illustrate the proposition. Superior psychologic force, which is magnetic force, is exercised by those of superior mental and physical constitution; those possessing superior vigor of will and of all physical powers necessary for the enforcement of its dictates. The magnetic properties of individuals are as well defined as those of inferior forms, although the phenomena exhibited in the human world are diverse, in important respects, from those termed magnetic in inorganic Nature.

Sun-spots and Solar prominences having connection with magnetic phenomena on the earth, is other evidence of the fact that the sun is a magnet like the earth. The prominences present phenomena which connect them with magnetic and electric reactions, like the Aurora Borealis. That all which appears like fire and flame on the sun is not so, but due to peculiar magnetic and electric conditions, must be evident to the close observer of

magnetic storms, and the Aurora Borealis. The latter, at times, on this small planet, assuming magnificent proportions, and a flame-like appearance, which, to observers, are often mistaken for real illuminations from flaming substances. The darting, shooting Aurora — the lines, columns, curves, and domes, projected far into the atmosphere by this force, sometimes coloring the light of nearly the entire Northern hemisphere, and creating a light of its own, which dissipates much of the darkness of night — symbolize, on a small scale, the Aurora, on the sun, which are a perpetually recurring phenomenon, caused by the perpetual evolution of enormous masses of interacting forces of the quality to produce these effects. The miniature phenomena of small planetary bodies feebly portray those of the sun whose semi-diameter would reach from Earth to beyond the orbit of the Moon; and it is not strange that they perplex observers who are unacquainted with important principles connected with the body, which might aid in their explanation.

From what has been said relative to the planetary condition of the sun, it must be inferred, that it dispenses light and heat to its system by a different mode than direct radiation. This method is given in Vol. I, and is again referred to in Vol. II, but needs to be restated here, in part, with reference to light as a magnetic force. Magnetic force generated in such vast amount by the mass of the sun, was indicated as the generator of light in the atmospheres of planetary bodies. The explanation of the phenomena of light, vision, etc., there given, seems to be opposed to scientific discoveries of the present time; and is at variance with the main conclusions of modern science regarding the origin of the sun's light and heat. Radiation of force by so vast a body as Sun, and one so convulsed by igneous and eruptive activities, is what constitutes it a qualified centre to its system.

Savants have computed that Neptune is deprived of the necessary amount of light and heat, from its vast distance from the sun; the outer bodies of the system being thought to be without the pale of the genial influences which qualify planets to be habitable to man. By their theories, this is undoubtedly so; yet views of the arrangements of planetary systems so opposed to the ordinary methods of Nature in providing for emergencies, are, of necessity, opposed to truth. Contingencies do arise in systems, whereby the regular, is displaced by exceptional order; but this is not apt to occur in systems of the size of the Solar, in relation to the development of its regulated forces. There was a contingency in the disruption of the planet which belonged between Mars and Jupiter, as was explained in Vol. I, and this instigated others, as the supplying of asteroids and cometery bodies to the system in great numbers, some of which have assumed positions within it in obedience to planetary and solar forces, outside of the plane of the natural orbit of the great planet. It was stated in Vol. I, that Mars develped no satellites by the natural law. This statement is adhered to. It has drawn within its sphere of attractive influence fragments of the wrecked planet, which are termed satellites, and whose real origin is guessed by some observers. Their positions in such near proximity to the planet, their motions, etc., denote their ephemeral character as satellites, and forebode disaster to the planet. Cosmical bodies whose origin is the same with that of these intruders, are circulating within the orbit of Mercury — ephemeral "planets," that, for a season, may vascillate between the central and outer forces of the system, but which must, eventually, succumb to the former, which has already drawn them so far beyond the plane of their natural orbits.

So much in this connection in justification of the principles and facts stated in Vol. I. This is pertinent here

in connection with the matter of contingencies, and illustrates how phenomena are often misapprehended by the best educated observers. Martian satellites and intermercurial planets, developed as they have been, do not invalidate the principles of development of systems in general, as laid down by the author; they illustrate the exceptions to the general law that are in existence in the universe in numerous systems. Mistaken for real planets and satellites, of the character of the other primaries and the moon, for instance, these bodies mislead observers who must found their conclusions upon appearances while getting at principles. So in regard to the theory that the outer planets receive but a minimum of light and heat in comparison to the more interior planets. Appearances mislead in this case. They are allied to the sun in Electric and Magnetic condition, so nearly, as to be more appreciative of its forces than the interior planets; and in proportion to compensate for their greater distance. This is Nature's compensatory mode, existing from eternity, and applying in some manner, in every department thereof.

In regard to the source of light and heat supplied by the sun, primarily, to bodies of its system, it may be remarked: It is in the activity of the forces generated by combustion on that vast body; which are transmitted to planetary bodies in energies that interact with atmospheric matter for the elimination of the forces that are light and heat, *per se.* (For law of evolution of light, see Vol. II, chap. I.)

The law of conservation of force is never more perfectly illustrated than in the transmutation of force within the atmosphere, whereby the superior element, atmospheric light, is generated. The sun's perturbed forces impress themselves on the human brain, not as the original forces, but transformed by several successive births, through which the grossness has been elim-

inated, and the finer aspects of Nature imprint themselves in thoughts, which excite another grade of activities, and thus impel onward to Infinity the impulse that originated them, primarily.

By the law of light and heat above indicated, a planet is receptive to the influences of the Solar activities *in the degree to which it appreciates the ethereal vibrations;* or to which its atmosphere responds to the forces impelled into it from the parent body. The ethers of an atmosphere are what take up the imparted motion, and they must interact with an energy proportioned to their susceptibility to the action imparted. This susceptibility depends upon the likeness of the ethers prevalent in space to those of the atmosphere; and there can be no great unlikeness in ethers which thus interchange motions, or are susceptible to each other's forces. The most prevalent ethers of space are of the central body, evidently — those that transmit its forces; and a planet which is like its mother sun in the character of its forces, is more susceptible to the forces of the latter through its ethers than another which is less affinitized to it. It is through this law that light and heat are distributed in necessary proportions throughout the Solar System. By the radiation of forces that generate light and heat and chemical affinities in the atmospheres of planets, do these exist there; not by direct transmission from the sun. The latter would be impossible by every law of force prevalent within systems, even were the sun's mass in the incandescent state, as maintained by scientists. It is not required by the actual law, that the sun should be in this state or actually a flaming mass, to distribute the quantity of force to suffice for its system. Combustion is prevalent over its surface in the degree to generate the forces requisite for the institution of the phenomena in existence, while it is also *a planetary body, diffusing*

ethers of grades to react with planetary ethers, throughout its system of planets.

Magnetism is revealed as a cosmical force, as shown here, and as believed by the scientific world. Magnetic currents of the character indicated as terrestrial magnetism, developed by cosmical bodies, circulate throughout the universe, and they are supplemented by corresponding currents of superior magnetic force of two specific grades. To the reader who has comprehended the principles stated in this chapter leading to the foregoing, this proposition will appear plain. It has relation to the science of magnetism, terrestrial and spiritual. Spiritual and material magnetic forces bearing the relations to each other stated on a former page, the higher magnetic currents, which are material and spiritual combined, are subordinated in their flow to the movements of the terrestrial currents while in the vicinity of planetary bodies, and in proximity with their surfaces. Terrestrial magnetic force is generated on earth's surface in great volume from the mass of metallic ores in the crust, and all other substance yielding it. The many grades of substance yield different grades of this force; and therefore, it follows, that there is a current of it developed at the surface which is grosser,—more intensely material —than another that is formed in proximity to this, and hence, is its negative, and repelled from the surface to take position in the atmosphere above its positive. As positive and negative, these currents flow, each in an opposite direction to the other; impelled to this in the nature of things; as the positive and negative poles are attracted to each other. The direction of these currents is decided, as far as terrestrial conditions are concerned, as follows: The sections of the planet richest in undisintegrated mineral substance, yields the grosser fluid most profusely. (See Vol. I, page 313–315.) This is in polar regions where the developing forces have been

wanting, in great degree, which have made of the Equatorial belt and contiguous Zones a garden. The North Frigid Zone, as having the balance of force in its greater amount of uncovered crust, is positive to the South, the magnetic pole being situated within it. Here, cosmical currents of the variety of the force generated, converge; attracted by the volume of force in constant evolution; and thus a current is generated, which distributes itself over the planet for the uses of matter and forms, but whose general flow is southward along the axis of condensation and toward equatorial regions. All along the line of its course it is dispensing more than it receives, and is interacting and interchanging elements with the upper current and with surface matter. It loses its positive character relative to the upper current, on the equatorial belt; where the greater volume of its mass is absorbed through the intense activity of matter there; the latter having the balance of force in the Southern Hemisphere, as an inflowing current swelled by the masses of force generated through the action of the lower current. At the South Pole the volume of the outflowing current is increased by acquisitions from uncovered crust, but its negative relation to the upper current is unchanged, until it passes into space; where, outside the sphere of planetary influences, there is a rearrangement of forces, and positive and negative continue their flow, to and fro, between the worlds of space, conjoined, and perpetually interchanging forces. The arrangement of these two currents is that of two magnets with positive and negative poles coinciding. The magnetic needle points its positive pole in the direction where the mass of the positive current is, toward the North, and the negative, toward the negative pole of the earth, the South; this necessarily, as it is in direct connection with this current, not in any sense distinct from it as a counter force.

The above will suffice for explanation of Terrestrial magnetic currents. The currents supplementary to these, termed Inter-spiritual currents, react with them, as follows: Associated spiritual and fine ethereal material elements form both these currents; the one being positive to the other on the material plane, by virtue of its preponderating materiality. They are conjoined in their flow like the two interchanging terrestrial magnetic currents; the one flowing to, the other from, the Spiritual plane, and both bearing on their surfaces spiritual beings and elements suited to them, as well as material elements. From the nature of the case, the volume of these two conjoined currents is negative to the volume of terrestrial magnetism of the two conjoined grades, and hence, is repelled from the great mass, as spirit is repelled from matter; but being related to it and the earth, the currents find their point of ingress and egress to and from the planet's sphere at the negative, or South pole, where the repulsions from the opposing positive mass are less than where the great positive current is generated — at the North pole. The reactions of the superior currents with the inferior, at the South pole, are natural, as there is an inflowing and outflowing one of the latter grade to correspond with the others; and all over the surface they are the same, with all grades of lower magnetic ethers, these reactions being the basis of all the physical activities of the planet.

The highways of the angels — the spirits of the departed — on which they journey to and fro, as men tread the terrestrial surface, or are borne over it — water and land — on the wings of the wind or of steam — are these ethereal currents. They interchange with others of their like from other physical worlds and spiritual spheres, when they coincide with such on their celestial journey; thus testifying to the unity of the universe, the brotherhood of the universal race of man. Of the generation

of these two orders of force, enough has been said to make plain what their proper action, relations, and inter-relations, are, on the material plane. In a future paragraph, the magnetic forces of Spiritual Spheres will be investigated.

Here it is appropriate to notice, particularly, the power of spirit over matter, as a force which can interpenetrate it with a readiness dependent on the will of intelligences. Matter is subject to spirit, within the boundaries of law, at all times, and under all circumstances; and there is nothing that can say nay to intelligences who would operate with it by the laws which govern in the interactions of the two grades of force. The positive controls the negative, according to the fixed law of magnetic action; and by this law, the most wonderful manifestations of spirit-power over matter, are devised and carried out, by those acquainted with the intricacies of this science. What man on the earthly plane can devise by physical laws, man on the higher plane can circumvent by spiritual laws; these being positive to the former. For instance: Man on earth constructs walls of brick, stone, and iron, cementing and riveting together separate blocks or pieces, to make a solid structure. He has taken into account the forces that are related to his building material in density and structure, but not others, which, though they regard not bolts and bars and solid walls of masonry, are yet related to the latter as ethereal physical are related to grosser physical elements; nor yet others of more distant relationship, but yet kindred, as spirit is kindred to forms it vitalizes.

He does not shut out the air, unless his structure incloses a vacuum by virtue of the continuity of cemented walls; neither the penetrating light, except he omits to introduce windows of transparent or translucent material. And he does not shut out the ethereal elements

which Nature supplies to stimulate the life forces of whatever his structure may contain of organic life or inanimate substance. The ethers circulate independent of atmospheric air, where that is wanting as a vehicle of their ready flow; their pulsations being propagated by means of positive and negative currents of magnetic fluids, which are everywhere where matter is, containing vitality. The "dead walls" are not dead, but vital with forces which interact with incoming currents. The wood of furniture, ceilings, floors, etc., is vital with such, until decay has robbed it of its characteristic of solidity. Magnetism is thus revealed as the necessary force of planetary matter — a force whose tractability is the result of its extreme susceptibility to the forces of all substance in solidified form, or superior magnetic substance in condensed or ethereal form. Nothing material can interpose a barrier to its action, and hence, it is the arm of spiritual Nature upon gross matter.

Ethers are the engines of power which are brought to bear to penetrate the sepulchres where mortals, entombed alive, are giving up the ghost, and where the light of heaven must penetrate to dissipate this horrid gloom of the closing scene of earthly life, and heaven's aid must be extended, to help liberate the soul from its encasement of flesh. They are what defy inquisitorial power, and enter dungeons where struggling victims are escaping from the tortures of fire and the rack, and need angelic guidance through the "gates of the celestial city," from this "castle of Giant Despair." They were what removed "the stone from the door of the sepulchre," and might have spirited away the body of Jesus, so that the disciples, even, could not have found it, whether they did this or not. A force that could take up an apostle, bodily, and "haste him on his journey"; or a Davis, and carry him, whither he knew not, at the time,

can do even greater things than these, when the necessity for them occurs.

Do spirits enter dwellings through closed doors and solid walls—enter sepulchres of stone and graves of mold? This question often recurs, as pertinent to phenomena Spiritual. They are not required to do this, to enact their part in physical Nature. They use ethereal forces as levers or arms to accomplish whatever they do. They never disqualify themselves for the work they propose to perform, in preparing for it. They may penetrate substance, pass through small openings, if it will serve their purposes as well to do this; but usually it will not. They do enter dwellings when it suits their purposes to do so; they magnetize dwellings in every part, where they produce phenomena, and have subjects whom they use for any purpose. The walls in such buildings offer but little obstruction to them or their processes, and they can intimately associate with inmates spiritualized so as not to be a repelling force to their personal spheres. However, such intimate association is far from being as common as is supposed. Physical conditions of people and dwellings are, as a rule, repellent to immediate contact of spirits who visit earth to do a work for mortals; and thus it is, that circles of spirits for producing phenomena are usually outside of dwellings, above in the atmosphere, and forces are impelled where they are needed, with greater ease from this position than if nearer. "Haunted houses," churches, and localities, where it seems, often, as though demons resort to hold revels, are magnetized for the purpose of permitting the production of phenomena that shall serve the purpose of the physical manifestations produced by circles or mediums, or for arousing remorse in criminals, or calling public attention to crimes, etc., etc. The "avengers of blood," spirits become, sometimes; for they are as the eyes of God that penetrate everywhere;

and nothing can be concealed from such of them as have learned the laws of matter and spirit, and how to avail themselves of them.

Spirits require space in which to develop the forces they exert upon matter, where ethers abound, and where attractive forces do not interfere with their condensation. They are clothed with ethers, and they handle ethers, and impel them hither and thither, at their will, in such condensed form as will serve their purposes. They penetrate walls with their batteries of force, by compelling matter to obey the strong magnetic attractions they bring to bear upon it. In this way, forms and substance are passed through substance without destroying the structure of either. If this is doubted, let the doubters study the records of Oriental magic, as well as the phenomena of daily occurrence in the arena of spiritual manifestations. Frauds there are in plenty; but the saying holds good, for all its triteness, that the counterfeit is a pattern of the real. The current of force, in cases of such interventions, is of sufficient strength to interpenetrate the molecular structure of substance, and create an avenue for the passage of the extraneous form or substance. It is the work of a moment; — lightning does not more swiftly cleave the air, or make its way over the surface of substance and living bodies, than does this powerful, subtle force cleave substance, and pass through it the form which it envelops and permeates. As swiftly do the molecules resume their places, and the disturbance caused is only pictured in disordered magnetic forces, which right themselves more or less speedily. Organized bodies where life-forces are circulating, as in living forms, are not so penetrated with impunity; and are not, in the experiments of spirits. Gross substances vital with quiescent forces such as are attractive to the magnetic fluid, are those that are thus penetrated. Doors are opened, windows unclosed, fire-

boards removed, etc., etc., to save the trouble of such a process, where such avenues of entrance are available; but, to exhibit their power over matter, spirits resort to all the art they are masters of, and bring science to their aid with the devotion of a Tyndall. That this extraordinary application of law may not be deemed impossible, the reader is pointed to phenomena which often occur in actual life. Fibrous substance can be penetrated without greatly disturbing its fibrous structure, by a particular mode. Bullets pass through trees, and glass, and other things, without injuring their structure, only where the immediate passage is made; the velocity prevents the fracture of the walls of the cavity. The molecular structure of the substance has been sundered where the actual passage was made; but the walls exhibit this undisturbed, for the reason, that molecules there were not subjected to the strain of long contact of extraneous forces, which would surely disturb their attractions and sunder them from each other where the direct force was not applied. Mechanical force and laws, of every character, are founded upon the laws of matter and force — the attractive and repulsive forces of matter. Substance is cleft by sundering molecules, this signifying their separation by force in such a manner as to change their character, and the character of the forces they exercise. Substance will not reunite which is thus sundered unless cemented by chemical force, except it be vital, and susceptible to vital forces such as circulate through living forms, bearing elements to re-create the molecular activities that have been destroyed, and so replace healthy conditions. Cohesive force of molecules of solids is destroyed by the application of mechanical force, or by that of chemical force; as by solution, burning, etc. The principle holds good in every case, that velocity is requisite where bodies are to be pierced without injury to the structure of the substance save

where the force is applied; and the reason, as given above, is one which is explanatory of the process under discussion.

In the first place, it is to be borne in mind that solidification of substance is the cementing of molecules by their own forces, developed to the point where their spheres will cohere so as to prevent the intrusion of others, except in the form of the ethers which circulate naturally through the particular form of substance, or such as may be impelled among them by any force without destroying the equilibrium of forces established. To weaken the spheres of attractive force of molecules of any substance, it is necessary to interpose among them elements having an affinity for their spheres of force sufficient to disturb atomic affinities of these spheres, they being of atomic substance evolved from their enclosed molecules. The molecular structure of substance is destroyed by interposing chemical affinities, whose forces cause immediate disruption of coherent molecular spheres and establish a different order of force of the substance. Great heat dissolves substance and vaporizes it, thus changing its quality; so with the solvents. When the molecular structure of a substance, or a form, is preserved, and yet the spheres of attractive force of its molecules weakened so as to permit of expansion of the material and the displacement of molecules by interposed ones, the process is termed etherealization. This process is a common one in Nature. Magnetic ethers diffuse themselves through substance and forms, making place for other elements, which could find no room, in consequence of the repulsion exerted upon them by molecular force, if this were not weakened, in a degree, by the diffused ethers. Genial sunlight, interposing its forces upon vegetation and animal forms, etherealizes them in such a degree as to make them susceptible to the vitalizing influences of the air and moisture, which cannot

have their necessary influence if light is wanting, and for this reason. Light is magnetic, and hence its power as an etherealizing agent. In natural processes, however, etherealization is not carried to the point where displacement, to any perceptible extent, of molecules takes place. Experiment has proved that etherealization can be carried to the extent that material can be penetrated by other material — both etherealized — and no severance of molecular structure result, the material to be so penetrated being of loose structure where spaces are broad, naturally, between atoms and molecules, and whose forces are quiescent, as wood of ceilings and floors, brick walls, and plastered walls. This statement savors of the marvelous and the false, according to the notions of people unacquainted with the laws of force as spirits understand them. Yet, it is true. The adhesiveness of particles of wood, brick, or plaster, is not such that it cannot be overcome by a sufficient force to the degree to permit its becoming semi-fluid. Magnetic forces have all power at their command, when wielded according to law. They can make plastic, material that is hard and brittle, by interposing ethers of the proper quality between its molecules, strange as it may appear. This plasticity may reach the point when the mass may be like a mass of ethers, fluid, and yet the structural form remain unimpaired. These ethers — this fluid-like substance, can even be penetrated and give passage to an extraneous form, as a rock would cleave the air or water and leave no trace; the elasticity of the scattered material being equal to the emergency, so made by the forces interposed, which, for the time, are of the material itself; being the cohesive force that keeps the separated molecules bound together so that their spheres are not sundered, but only enlarged. Rapidity of action is indispensable in experiments of this sort; as, if the extraneous force were long interposed, there would be permanent

disarrangement of forces, and this is not in the programme. The force is applied as the chemist combines his elements, and the result is achieved as quickly as his compounds form or are rent by combustion, or any chemical force.

In this experiment, the reactions created are like those which exist between the spheres of the individual molecules weakened as far as they may be without disturbance. These spheres are attractive, while there is a repulsive force exerted by the molecules themselves which keeps them asunder. This is the law of all substance, all forms; — spheres attractive and cohering, preserving thus the intimacy of forces of related forms, while the latter, individually, repulse each other, so that these spheres are not invaded to the disturbance of their forces. In this law is the key to the mystery of passing substance or forms through substance without disturbing the forces of either. The interposed body is to be protected perfectly from the effects of friction, which implies disturbances of its own molecular forces and those of the substance. This end is attained by the method pursued, which is as follows:

The substance to be penetrated is etherealized — interpenetrated, through and through, with ethers of a quality to react with the molecules of the substance; which amounts to the rarification of the ethers where the projected invasion is to be made, by the condensation of certain qualities of these in the surrounding substance or atmosphere near. There is a scattering, for the moment, of the magnetic ethers that interpose forces not readily overcome, and a retention of enough to hold the balance of force. The substance or form to be passed through the prepared aperture is prepared to suit the forces of the latter. It is etherealized to the extent that it can react upon molecular substance surrounding it; it is surrounded with an envelope of ethers of a quality

to react naturally with those of the form and of the substance to be penetrated in its etherealized state. Thus it is like a huge molecule, fitted in every respect to be interposed among others without sundering the molecular structure of the substance it is to come in contact with. So interposed, the ethereal envelope is the attractive force that preserves the structure within and the substance without, unimpaired, while the form within exerts a repulsive force which makes way for its passage without coming in contact with substance so as to disrupt it.

The chemistry of spirits learned in the science, commands forces as chemists on earth cannot; yet, the laws they put in force are those that comprehend all chemical science. It cannot be denied, that the process described is according to law, provided it is possible to etherealize substance so as to make the experiment possible, without the interposition of heat, or some method that shall destroy the solidified structure of the material to be penetrated. Physical science cannot wield the forces of spirit, or it would be understood how the forces of solidified substance can be unlocked, for the moment, and again resume their established order. The spirit interposes his will upon a grade of force he can command, and uses this to interpenetrate the vital structure of the material; then he has command of it so as to permit of the interposition of foreign ethers, as described; he holds in suspension, by this means, its natural forces, while the passage of the body is being accomplished by assistants. The operation exemplifies the power of spirit over matter to do with it what pleases a controlling mind; this mind in contact with and commanding it by his individual will, through a chain of forces, of which the assistants at his command form a part.

Interposition of will, to command chemical experiments, has its exemplification in the only possible way on the physical plane, in the manner chemists command

the elements. It is only possible to make the above interpretation accepted as truth to most minds, by showing its consistency as far as it corresponds with material science, and by pointing to phenomena of actual occurrence, of the sort described. If no one has seen a body pass through a solid wall, a roof, or partition, the truth is well attested that bodies — living forms, have been passed into closed rooms barred and double locked, without revealing their points of entrance. Legerdemain is outdone in such phenomena where deception is out of the question; and science must be called in to account for it, so far as it can; and as far as it cannot, ocular demonstration must convince the candid observer, that physical science, as far as it has gone, is insufficient to account for every thing that is done in the physical world. The interposition of phenomena for convincing skeptics of the power of spirit over matter, is legitimate work for spirits; and hence, spirits so occupy themselves. It is currently believed in Christendom, that Jesus was carried by the "spirit into the wilderness." It was what might have happened according to law; as was also Philip's experience in pursuing his journey, and similar experiences of others in ancient and modern times. Home and Davis, especially the former, furnish conspicuous examples of the etherealization of human beings so as to render them susceptible to spirit-forces that could impel them forward, upward, or wherever it suited the impelling force. Their bodily structures have been interpenetrated and enveloped in ethers, until it has been as though their forms were uncondensed ethers in the semi-fluid state; and then they have been subjected to the power of moving currents of force that have impelled them hither and thither at the will of their guides and the operators. Other examples of the same sort exemplifying the law as forcibly, are of recent occurrence; but it is unnecessary to extend the illustrations farther.

It must be added here, that the disturbance of the vital forces of living forms thus experimented with, and passed through substance, is slight. There will be a partial paralyzation of the sensibilities, momentarily, but this will not be realized by the effect on the brain, unless there is an elongation of the form that disturbs the brain forces, or the process occupies a longer time than is usual with it. Living forms, as human bodies, and inferior animals and plants, are handled as carefully as their delicacy of structure demands. Delicate flowers, plants with the soil adhering to the roots, all the fibres complete and the leaves glistening with dew, have been passed from without to investigators in closed rooms; which is evidence of the skill and caution exercised by the spirits that handle them.

Oriental Magic parallels such phenomena. Magicians have extorted such secrets from Nature, being themselves susceptible to spirit-force, as powerful physical mediums, and learning how physical processes, as magnetization, etc., and will-power, exercised by themselves, are instrumental in their production.

Spirit passes through matter by reacting with its spiritual and ethereal physical elements in the manner above described. It is impelled through the physical barrier, whose forces are so opposed to it, by a force developed to interact with interior essences, which force is sufficient to repel physical molecules and give passage to the current or form of spirit. The latter can be attenuated to suit circumstances; and, therefore, there is not that difficulty attending its passage to and fro through material substance as of the latter through other of its like. The spirit's birth into the higher life at the death of the body, illustrates the manner in which the organized human soul-principle passes through substance, or makes its entrance or exit through matter. Circumstances determine modes of action, always, where intelligence

acts; and therefore, as intelligences supervise at such births, they put in operation the mode best adapted to insure the best results. To suppose there is but one possible mode of exit of the soul from the body, would be to adopt the doctrine that spirit elements and forms can not defy bolts and bars, solid walls, or the interposed crust of a planet, if necessary, for the performance of necessary duties. The mode of this exit is through the sutures of the skull, because it can be best effected through these cavities; there being less expenditure of time and trouble attending the method. The spirit would obey its attractions, loosed from physical bonds, if there were no sutures. The avenues of the organs would be made available; and if these were not, and the spirit, the nucleus of the form, were encased in a bony cavity without an opening, it would penetrate the walls of its prison-house, by virtue of the law of affinity of its forces with the living principle of the bone. It would displace atom by atom, molecule by molecule, by its repulsions and attractions, drawing after it the form which is welded to it by these same forces, and make good its escape, as it would from a sealed tomb, a sepulchre deep and inaccessible as earth's interior fiery vaults.

The aid spirits afford on occasions of births like these is to strengthen forces by means of their own. They use their hands, which are engines of magnetic power; and impel and attract force, thus helping in the withdrawal of the spirit from its encasement, without inducing a long period of unconsciousness. The effect of attenuation of the soul-principle in its struggle with material force, is to induce unconsciousness by the partial disarrangement of the forces of the form. The elongation, which does not eventuate in cessation of the flow of the natural currents of the spirit-body, will so interfere with their regular circulation as to cause partial suspension of the functions of the brain — such as is induced

in sound sleep. The coma is continued for the length of time required for liberation and equalization of the forces of the form; and this is protracted according to condition of preparation for the change.

The aged are best prepared by Nature for the change of states, as their forces are ripe for it. The physical structure has been suffering decay of force, which has given the ascendency to the spiritual part; though, in doing this, the mental faculties have suffered by partially losing hold of their means of communication with the material world. The worn-out natural energies have not the vitality to arouse the interactions which are the usual mental activities expended on the material world, or to respond to those of the spirit, which remain buried, as it were, within the recesses of a cavern, where little light can penetrate from the exterior world. The lamp of life burns dimly, for the lack of element to feed the flame; and when it expires, the exhaustion of physical force is equivalent to the creation of a vacuum through which the spirit can escape without the trouble attending the struggle with material essences, which ensues where the vitality is excessive, as in cases of sudden death by accident or brief sickness, of such as are in full vigor of life, having strong physical constitutions. The aged, who are of strong vitality and unspiritual, find release with more difficulty. Their struggles with disease prefigure those the lingering vital energies will oppose to the departure of the central life-force. The spiritually unfolded find ready admission through this gateway of life. The door has hardly opened to them, when they are past its portal, conscious spirits. Their birth has been attended with so brief and easy a struggle with the material, that their song of triumph commences ere the mourners have quitted the bedside of the departed soul. With their opposites, the full-blooded, vigorous victims of inopportune decease, and the

gross, who have little spiritual vitality, the period of unconsciousness is prolonged for many hours, and often for days. Were it not for the aid afforded by friends, it would be very much longer.

Spirits find it their special business to familiarize themselves with the laws of force in the universe, for it is their legitimate employment to put these in operation, or stimulate their action, in whatever is done through the agency of law therein. This startling assertion needs no demonstration more than it has in actual life, where men put in operation every known law for accomplishing their purposes with matter. Given,—man of all grades, the forces of matter, and substance, in universal distribution throughout Infinity, and the problem of universal activity, creation, and progress, is stated; no element thereof is wanting. What man, as a spirit, finds to do, will be more particularly noticed in the next chapter.

What remains to be treated in this chapter is, the law of formation, situation, etc., of planes of spiritual force, corresponding with each other, and with the material plane. In the chapter on Life and Evolution, this subject was introduced, and referred to this for more extended analysis. Taking it up where reference is made to the necessity of concentrating force on a plane distinct from the material, the proposition which first claims attention is the following: The forces of spirit in chaos are incompetent for unfolding the universe of forms as it is in the existing order of Nature. In the close embrace of matter, the inherent energies of spirit cannot display themselves to advantage. Like the Deific Life within the physical brain contaminated with grossness, like the spirit within the walls of a sepulchre or dwelling unsanctified by a profusion of spiritual ethers of high quality, spirit cannot, under such disadvantage, exert to their extent, its native powers. It must have

scope wherein to expand its properties, and so free itself from grossness as to react as a distinct and separate force from the essences and forms that are its negative. The universe in chaos is the commingling, to a certain extent, of the two grades of forces in inactivity. This condition is the result of disintegration of planes of force which formative action has instituted ; and these planes are of both the spiritual and material order. Disintegration as naturally tends to this result as that atoms, positive and negative, tend towards each other. The systems of universal space, dissolving into ethers, which so diffuse themselves as to become inappreciable matter — what is termed in Vol. I, unevolved primeval matter — in correspondence, there is dissolution of spiritual systems of spheres, whose forces were adapted to interact with those of the former prior to disintegration, and continue the same afterward ; and in consequence, the tendency of this atomic force of the two distinct qualities is to intermingle as far as the affinities of forces will admit ; which is the institution of chaotic conditions throughout the universe ; although there remain distinct planes where the most condensed forces of spirit and matter are located, separately, these being unchanged, relatively, by the changed conditions.

Spirit must have space for condensation of spheres within the universe, the same as material substance. It is a something which condenses by the laws of matter, entering into forms, which are like material forms in respect to requiring scope for the exercise of their activities. The laws of universal formation apply to spirit as well as to matter ; for there is such interdependence between the two, that the latter grade of substance does not enter into form without the other, which becomes a centralized force within the material form, one which decides its grade. It is spirit which impels to formation, coercing matter into form by its positive energies inter-

acting with the other's negative. Condensation of spirit within material structures by the law of formation, is giving it scope for the exercise of its activities, to an extent not possible in the elemental condition of matter. Organs condense spirit into arms of force, to be used upon other forms or elements with efficiency. The brain, replete with cell-life, where spirit exercises its function undisturbed by atoms of material substance, which would interfere with it, encloses a sphere of spirit within a universe of forces, so distinct from any other of these forces as to be efficient for controlling its empire. It is to the man what the Superior Plane of spiritual force is to the Infinite Universe. Its occupant, the intelligent spirit, is to the being, what the Intelligence of these Superior Spheres is to the Universe. Man, a universe within himself, thus appears a pattern of the Infinite whole.

The cell and its function in connection with the law of life were treated in full in a former chapter; a brief epitome of the same is in place here. Cell-life is spirit, condensed to an organic force. It is the isolation of spirit within spheres where it can react efficiently upon grosser matter, to compel formation after the structural idea of the form. Germs of spirit within cells are of the character to impel the proper quality of force to build up by the pattern of the form. This pattern was in the original germ, and cannot be departed from. The plan of formation thus prefigured in the organic kingdom, and in man complete, corresponds to the universal plan, which it is purposed here to portray with as much accuracy as possible.

The Universe a void, where life was not, prior to that "beginning" of the ancient record! God, a power working without a hold upon something with or upon which to work! Miracle of miracles! without even the plausibility of that fabled one which represents Deity as ac-

complishing in six literal days the labor of an eternity. What can be said of a theory which separates God from his universe, makes him a force capable of creating, and supplies nothing upon which he is to act, or through which he is to develop the idea of his Intelligence? An actor without an object; the subjective without the objective; — an impossibility, as much as is a soul without a body, or a body without a soul. The theory, that spirit was prior to matter; that the "beginning," was the institution of the creation of matter, *per se*, instead of being that of reactions of spirit with its opposite of a grade to induce formation, is equally devoid of consistency. The law of life and activity, as it is revealed in universal Nature, is the law of reaction, as has been explained in these volumes,— reaction of positive with negative force, such as is prefigured in the interactions of magnets. The principles of development which have been presented, lead through the mazes of spiritual unfoldment, and find their consummation in the harmonies of Celestial Nature wrought out through the laws they unfold to view.

The universe of spirit, the concomitant of that of matter, in conformity with the latter, develops worlds, or spheres, as they are appropriately termed, where intelligences dwell; the latter being developed on the material plane, and transferred from thence to the spiritual, as a positive force seeking its true plane of being. These worlds are formed of spirit, etherealized to the degree that it is repelled from the material plane, through whose forces it has been evolved, to a distance determined by the force the latter and these spiritual elements have mutually developed. The repulsive force of matter is balanced by that of spirit, which asserts its superiority as a force, by retreating in obedience to its refined instincts, from the neighborhood of grossness, since it can, by virtue of its ethereality; while the material is

bound to its local centre for lack of this. The repulsive influence is held in check by the attractive, which never relaxes its sway, exerted between the two grades of substance; but compels adherence to the just law of affinities by locating the plane of the spiritual where the reactions of the two planes shall be natural and efficient for every purpose of Nature. The perfect law cannot be violated — the Supreme cannot lose his hold upon Material Nature in this first outstepping of spirit from the close embrace of matter; and the two forces named are so justly balanced that such a contingency is impossible.

Circles of Spiritual Suns,— the second spheres to material worlds,— are located just on the borders of the dense sphere of attractive force of the circles of the latter, but within that of their attractive influence. The density of these spheres of attractive force continues the repulsive action until they are passed, and a position gained upon its border, from whence, as from an outside position, the power can reach its object as an aggressive force, by means of a lever developed through the agency of this dense sphere of force. The principle is exemplified in a system of worlds, which take position relative to the central body, determined by the quality of their forces, each one passing beyond the sphere of condensed force of the body where the reactions will not interfere with the individual activities of either, which are propagated to each other through condensed spheres of force. The closer affinity of the outer forms of such a system to the central body, creates the necessity for the broad spaces intervening between them and the latter after the forces of a system become regulated, and the attractions and repulsions are perfected. The diversity of more interior ones favors their necessary positions, by fixing the spheres of force in correspondence with this law. There is no spiritual law but has its exemplification in material Nature — but has its complementary physical law.

The breadth of this space intervening between the two planes is too broad for the comprehension of man in his first estate. Away off among the constellations of space, which human material vision, unassisted or assisted, has never reached, neither can ever, is the home of the spirits from earth and sister worlds of the fifth great formation. There, beyond where the physical forces nearest allied to this spirit can disturb it, within the space occupied by the third great formation of the universal system, (see Vol. I, p. 23,) whose forces are too rare and distinct from those of the fifth to be disturbing agencies to it, is a spiritual formation, corresponding to the fifth, and of its spiritual emanations. The spheres or suns of this circle are in number equal to the great suns of the fifth physical formation, so, each of the suns in the spiritual formation represents a sun of the fifth with its entire system of worlds.

This explicit showing of the location of spiritual spheres is consistent with the law of interactions of spiritual planes, which remains to be shown. There is the same relative order with regard to forces, observed in the arrangement of the latter, as of physical formations in the universal systems. Of necessity, this is so; as the careful reader must understand.

The order is, that each great formation of the universal system evolves its spiritual formation, and locates it, by the plan above described. It is unnecessary to state the relative locations of the circles of second spheres of the other formations, farther than to state that they take positions outward from the centre, in conformity to that of the fifth. Spiritual spheres of the second grade, termed Third Spheres, counting the physical as the first, are evolutions of those of the first grade or second spheres, as these are of the physical. Second spheres locate the third where the physical formations are, of which they are evolutions. This arrangement

brings into harmony all spheres of every grade. Physical matter is no disturbing force to spiritual, of grades above the first; — neither is appreciative of the influence of the other. Consequently, the third spheres, located in the fifth physical formation, and in the others where they are located by other circles of second spheres, are as much isolated from disturbing forces as the circles of second spheres are within their respective locations.

The number of spheres composing a formation of the third order and second grade is less, by far, than that of the inferior order. It is decided by the relative quality of what will be here termed constellations of the latter order. There is sufficient diversity between these, derived from the physical formation by virtue of difference in density, in periods of condensation, etc., to cause the division into clusters; each of which evolves a sphere of spirit of superior grade. This higher formation is similarly subdivided; and the spheres of the third grade and fourth order number fewer still than the next inferior grade. This sublimation of Spirit is continued until, according to the order of Celestial Spiritual Nature, there is one sphere of the seventh order and sixth grade in a universe. This, of course, signifies of the one universal system, of which the above is an exposition. Lest the reader of this should fail to comprehend what this last sentence means, from not having read the first volume, where the explanation of the theory of the universe is given, and thus miss the consistency of the whole, it is appropriate to state this theory in brief here. The Infinite Universe, the Empire of the Omnipotent, is as boundless as his Being is Infinite in all its attributes. So man reasons from what he learns of Nature's arrangements. The universes (universal systems, as they have been elsewhere termed,) of which the one whose arrangements are now under discussion is one, are infinite in number; scattered throughout this boundless space;

reacting with each other, as spheres of a system, whose forces are so justly balanced that there is no disarrangement possible. Spheres of attractive force of these systems coincide, but do not mingle, while their spheres of influence permeate each other like those of minute systems like the Solar System, for instance. Thus is the Infinite Whole one, and indivisible, as the being of God; thus are all things within it related by actual contact of spheres of influence, and reciprocation of forces; thus man, throughout this empire, forms a Universal Brotherhood, and God is what he is in the Perfected Spheres of his Kingdom.

It will appear from the above, that the refinement of spirit progresses with the evolution of grades and orders; that the first grade of spirit is, comparatively, but a short remove from the material. The susceptibility of substance to forces increases with its refinement; and the attractions and repulsions which fix the order as stated, are regulated with a precision that is prefigured in material systems, but not perfectly realized. In the latter, contingencies arise to disturb their action, and prevent the perfect order in systems which prevails after disturbing forces have been overcome by the selective power of spiritual forces. The earthly human faculties are inadequate to the comprehension of spirit, even in its lowest estate; and how can language be shaped to convey an idea of its perfections, as it passes on from stage to stage, and finally arrives at the sixth, where a single sphere contains, and comprises within its structure, all sublimated essences of an entire universe of physical forms? The sphere, it is true, is so vast as to surpass the powers of comprehension of physical man; yet, the sublimation continues to infinity, after this interior universe is attained to. On this plane of the seventh sphere the order is reversed, in the following sense, and corresponds to that developed in the material universe and propa-

gated through the spiritual universe, to the opening of another cycle of change. Now, sublimation carried on within this universal sphere causes dispersion of elements to distinct planes; and numerous spheres result by the order instituted here by the Intelligences who preside.

Said the revelator John: "And I saw another Mighty Angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." This, and other angels he saw, were commissioned to do the will of the Most High upon the earth, the "winds," "waters," "four corners," "time," etc., etc. He saw not the celestial spirits, whose glories are not revealed upon the earthly plane, neither upon the lower planes of spirit; but, could he have done so, he would have perceived their power and functions to have been those of creators — of regulators of Nature's action, by the perfect law that prevails in each separate sphere to which they have access, through the powers they develop over Nature.

Onward through universes spiritual, in alternating order, as given above, the purifying process is continued to infinity; where the Perfected Glory of Deity appears in a grade of Spheres and Forces, whose functions are Deific. Here does not cease action of Intelligence, although progress, as man conceives it, does. When all is attained that can be in one Order of Nature, it is conceivable that the order can be changed, and Deity go on in carrying out the Infinite Possibilities which are his "from eternity to eternity," "without changeableness or shadow of turning."

Interactions are perpetual between spheres of the several grades and with the physical, by the mode which has already been portrayed. The Supreme is not without a "witness" — without agents, in every part of the universal domain. Distribution of force is equalized

throughout the universe, by the law of its organization; and nothing can lack what God supplies through the universality of his being. What a gospel is that of Nature, and what a science is Nature's gospel!

Revelations are propagated from sphere to sphere; and mind in its first estate, can, by this means, catch glimpses of Deity and celestial science, as it, in reality, catches inspiration — atoms of force — from the same sources. The Unity of Nature, is equivalent to the universal distribution of Deific force and knowledge of all Nature, by means of the interchangeability, the conservation of forces. Knowledge of Deity and all spiritual things cannot be propagated to the physical plane as just what it is on the spiritual plane; but, in adapting itself to earthly minds, it is moulded to suit their understanding of things. The force is conserved in another like it, but inferior in degree, as material is to spiritual. Therefore, let it not be called sacrilege, but rather privilege, for mediumistic power to reach to such hights as are attempted in some instances. Nothing can be sacrilegious, which is an attempt to discover Truth.

Spiritual emanations flow in currents, as the reader understands, from a physical planetary surface to the plane of the second sphere, after the former has developed to a certain stage. This stage is described in volume I. The house is partially built before its intelligent occupant takes possession. The sphere is laid out in planes, every planet in the material system it represents developing its own plane. Surface matter of planets is that which yields up its spiritual ethereal elements to form this plane, and by the law of condensation of spirit, these elements condense as a surface. Mutual attractions of all the planes formed by the immense number of planets which thus conjoin their spiritual forces, cause the spheral form. The interior of this sphere is void of a centralizing force; the surface matter is the

central — the superior force, in this case, as in a material world after the surface becomes solidified and subject to the influence of a purified atmosphere. The transfer of the central force of a planet from the central to surface matter, is effected by solidification ; and no matter that is shut out from atmospheric and celestial influences, is susceptible to spiritual force in a sufficient degree to evolve elements to contribute to a spiritual surface. Contact of elements material and spiritual, in separate currents of distinct grades of magnetic force, that may react as positive and negative, is necessary for the evolution of the grades of matter that can evolve essences which will gravitate from the material plane in obedience to the force of the spiritual, and such evolution can only be effected through such contact. The circulation of such free currents commences with the evolution of grades of elements of the two varieties, the one material in preparation for immediate solidification, the other spiritual, the circulating life-forces of this matter, and of the atmospheric strata imposed upon and near the surface. Atmospheric matter is prolific of elements ethereal and spiritual, in proportion as the forces of a system are advanced ; they being developed in this ethereal medium by celestial magnetic force, in conformity to the progress of matter below and the law of interaction.

With the evolution of the proper variety of currents, progress is hastened and organic force, which is but just born and is waiting for the impulse of this spiritual force to give it permanent vitality, is quickened. The volume of free spiritual force increases with that of free ethers in the atmosphere; and of the latter, with the progress of Nature, celestial and terrestrial. The determination of essences to the spiritual plane is quickened with each stimulation of material Nature, which is the reaction impelled by the quickening spiritual influences invoked by periods of suspended activity. The

activities of matter wane periodically, by the exhaustion of its forces, and the partial subsidence of interaction of the two grades of substance. The first spiritual spheres sympathize in these inactive periods in the lack of a material force, which is requisite for the promotion of a certain grade of activities on them to the highest. The lack is in material force to impel as elemental substance conjoined with spirit, back to the material plane where the spirit can be appropriated as germinal life. This material is supplied in sufficient abundance in active periods, for spiritual currents then reach the sphere loaded with it in association with whatever of spirit they convey. It attaches to all things there; and is propagated onward, as before stated, to the highest sphere; and it is the work of spirits, in all spheres, to impel it back to its native sphere, the material plane, which it will never reach alone, but in conjuction with associated elements of spirit of a grade near to it.

Repetitions of principles and facts are unavoidable where so much is to be illustrated. The foregoing has been referred to, again and again, in connection with different subjects; and at this stage, it is presented with a view of illustrating the principle of decomposition of spiritual spheres. These decompose up to the sixth grade, seventh order, during a compound cycle of rest, wherein all matter decomposes and sinks into chaos. An eternity of inaction, during which elements remain undecomposed, but are mingled in chaos, (see Vol. I,) is accompanied by the disorganization of spiritual spheres up to the seventh; but this is not decomposition of elements in the same sense as in the former case. Elements of the two varieties gravitate together as far as quiescent forces and the affinities of substance allow, awaiting the moment of renewal of creative action.

What becomes of the dwellers on the spiritual planes, if these decompose up to the seventh? Material worlds

supply inhabitants to the spiritual spheres until the material universe becomes uninhabitable; then ensues the decrepid, languid, fruitless period of age that precedes decomposition, which is ages in length. During this period, progress has been advancing the lowest grade of human beings beyond the second spheres. These latter spheres suffer decay simultaneously with material worlds, and their last inhabitants, like their first, suffer inconvenience from the fact of their isolation from the necessary means of progress; and are, like the latter, dependent upon celestial spirits for aid which their own nor the nether worlds can lend them. This can be well comprehended by the reader who has closely followed the principles stated thus far in these volumes, and needs no further explicit demonstration. It will, also, be understood how progress, continued during the vast periods while the spiritual planes are disintegrating, one after the other, places the last families of mankind in the lower circles of the Seventh Sphere. The effectual arm of Spirit-Power displayed from this plane for the restimulation of the universe in inaction, is composed of grades of spirits that draw force from above and below them, as is the case on every plane in every period. The lower circles connect the material world more closely with that plane than the higher can; while the latter bring down celestial forces more effectually than the lower can. Links in the chain of life and force thus bind in one the whole infinite arena of life and labor.

When the universe is in chaos, even elements having become decomposed into their constituent atoms, the seventh sphere remains as the Arm of Almighty Power, to reach across the interminable void and re-awaken activity, at the appropriate time. Now appears how this effulgent sphere is sublimated and subdivided, and the ethereal elements dispersed to form a circle of spheres, as stated. Intelligences thereof actuate the forces of the

sphere in the direction of making available for stimulating the forces of matter, the grade of spirit nearest allied to it, and having in association the most material elements. They control spheral matter composing the sphere; and by actuating the peculiar forces of the different planes conjoined to form its surface, cause their separation; as stated in a former paragraph, by the law of repulsion of spheres. Separated, they take positions indicated by the balance of force they conjointly develop, and are thus distributed throughout the plane of the universe where the seventh sphere had position, as agencies to interact with all matter, as effectually as it is in the power of intelligences of this high grade to do. Intelligenc es, as the reader knows by this time, are always interfering with the affairs of the universe, wherever they can. They do the behests of Omniscient Wisdom by stimulating forces according to the laws they discover. The husbandman does just this when he fertilizes and tills his soil, and improves his breeds of domestic animals; and all men do it, as they occupy their minds and cultivate their energies in experimenting with Nature.

The order of arrangement of strata in a universe of matter in chaos — so termed — as stated in Vol. I, being according to that of formations, systems, etc., the same order is observed with spiritual elements and atomic substance. The central spiritual force does not change its location relative to other planes, by this sublimation, but is simply dispersed throughout its own plane, as stated, in separate spheres which take position according to their quality of force. The evolution of the eighth spheres by this method, is according to the idea of efficiency of force and sublimation of spirit carried out in every antecedent evolution. Location in this case, is determined by repulsion and attraction of spheres. In this case, the forces of the minor spheres counterbalance

each other, and so preserve the central position within the universe, which is that from whence forces can react at best advantage on the universe at large. At this stage, spirit has escaped from the influences of matter and all low grades of spirit, so completely, that it is qualified, henceforth, to act and react within this universe, as this interior plane may be called; and it does this onward to infinity. This Sphere of Force centres the universal system it governs; and all universal systems being thus centered, there is the proper reaction and balance of spheres of Force of all, as all become perfected.

Of the eighth spheres, some locate themselves on the very verge of this plane, where their spheres of force coincide more nearly with the next lower plane of spirit than was the case with the great seventh sphere, which centred its plane, as a sun does its system; being separated from near contact with outside forces by a wide sphere of attractive force. These separate spheres form planes which coincide after the regular manner, being graded as spiritual spheres were in the original order; *the outer circle, in the new order, answering to the original seventh sphere.* Thus intelligences disperse themselves according to grade, throughout these spheres, and make their influence more effective for the work which devolves on them, of stimulating material force. The interior, or superior grade of spirit on this plane continues the work of sublimation of spirit, and through this, the others; and a superior plane is thus evolved.

It is easy to comprehend that the arrangement above described is much more effective for dispensing influence to material Nature than the one sphere would be, wherein the superior spirit forces would so far dominate the others as to isolate the whole from close contact with outside forces. The central force operates through these organs, as the exterior spheres may, with propriety, be termed, more readily than it could without them,

through strata of spirit-forces in decomposition, or disorganization, upon matter in strata located relatively, as before.

The peculiar inefficiency of spirit thus located in strata of unorganized matter instead of forms, is from the fact that disorganization is disintegration of force — is its dispersion in a manner to destroy the efficiency developed by its centralization. By this dispersion, material atoms and ethers of every grade, determine to the material plane, with such spirit as is so inwrought with them that they cannot be severed therefrom by the weakened forces of spirit; leaving the higher grades of spirit without the accustomed and adequate forces wherewith to actuate matter. Thus the void spoken of is created; and it is such a void as occupies eternities in crossing. Even the Supreme is dependent upon the means the universe affords for stimulating its activities after they have succumbed to exhaustion.

And what of the activities of spirit meanwhile? that which has passed beyond the reach of disintegrating force propagated through what may be termed the outer universe, relative to the interior one, upon whose threshold spirit spheres are located,— and within which they react, the higher sustaining a corresponding relation to the lower that the second spheres do to the physical universe — what are the conditions during the vast period of suspended activities of the kind that are exercised upon lower Nature in active periods? Spiritual activities wane in correspondence to material ones, but not in the same degree; and with a difference corresponding to the diversity of the two grades of substance. There is enough of vitality developed by the interactions with matter, which are coerced by the methods of intelligences, to keep in operation all vital processes, and insure a degree of progress. The repose is propagated through all the spheres to the highest; and in this prin-

ciple is revealed the truth of the saying of the seer of old: "And God rested on the Seventh day," after the active period comprising the six minor ones — "days" — had closed.

The revival of activity in all Nature commences with the impulse propagated from the Great Positive Mind. Rest has invigorated Intelligence, and with that, all else. Suspension of action was the necessary consequence of the exhaustion of a single grade of force, as it may be termed; that grade being the free ethers, spiritual and material, which form the circulating currents throughout the universe, and which vitalize condensed substance, supplying germs of life to material nature, and bearing the necessary element to spiritual planes, to quicken vitality there. These currents are to the universal body what the circulating fluids are to the human body; and as indispensable to it. The revival begins when the ethers begin to float and combine in the positive and negative grades, in infinitesimal quantities, but sufficient to react with the most condensed centres of spirit and matter. Re-awakening begins simultaneously with the spiritual and material universe, and, as stated in Volume I, at centres where atoms are prepared to reciprocate the action of the more ethereal vitalizing elements. Condensation proceeds as atoms embrace their affinitized atoms, molecules their related molecules, as elements recombine to form compound elements or substance susceptible to transformation and condensation by heat, etc.

Whence are derived the free ethers? From all substance. Ethers expend a portion of their vitality in their interactions, and therefore it is, that some remain attached, in quiescence, to all forms and substance, writing the history of universal action upon Nature, in characters indestructible while the existing eternity of action is in progress. Such are only aroused from their rest during this period by the intervention of forces

which do not appropriate them, but only, as it were, exhibit them momentarily, and then abandon them to their inactivity. This truth is illustrated by memory, as it is also by the power of the psychometrist. Within the brain are located these dormant mental ethers, which are aroused at intervals, as memories are awakened by trains of thought and circumstances. They subside to be aroused again, but, at each successive period, with less vitality; until memory, perhaps, becomes blotted out from the decrepid mind. In spirit-life, this power is revived into distinctness; as there, the more spiritual ethers are appreciated — memory becomes spiritualized — and the life-record is read, through these elements, before this grade, too, falls into disuse, to be replaced by another more spiritual still in a higher sphere of life. O wonder of wonders! What a book is Nature, read in the light of spiritual science! As page after page is perused, each successive one redolent with truths astounding to human perceptions; yet, convincing to human reason, by their adaptation to each other and the science of Nature and life, as it is revealed in the physical world, the mind is almost overpowered with emotions of awe and reverence! God appears robed in garments very unlike those with which the theologies of mankind have hitherto invested him!

At the close of an eternity or cycle of action, all the ethers, spiritual and material, have subsided into inactivity; save those pertaining to the seventh sphere, and the rarest possible currents of the lower, which are in atoms so dispersed as to be the inadequate conductors of force they are during eternities of inaction. These ethers determine back to the lowest estate of matter and spirit, after this complete exhaustion they undergo, and are not revived, as ethers, at the next active stage; but are superseded in their office by atomic substance of the highest grades developed by the preceding active period.

Thus there is a perpetual round of interchange of force and action; for the purpose of evolution of spirit from the embrace of matter, and the evolution of organization, the exceeding strong arm of power of Superior and inferior Nature.

The limits assigned to the subjects of this chapter are occupied. There remains for analysis life on the second sphere, which will necessitate some further illustration of principles herein contained, that have been referred to the ensuing chapter for the sake of abbreviating this lengthy one, as well as for illustrating principles by their exemplification.

CHAPTER X.

THE SECOND SPHERE. LIFE IN SPIRITUAL SPHERES.

SECOND SPHERE — DESCRIPTION OF — OCCUPATIONS OF SPIRITS — CONDITION OF SPIRIT-SUBSTANCE — A LANDSCAPE ON THE SPHERE — COLOR IN SPIRIT — SPIRITUAL LIGHT — METHODS OF INSTRUCTION, ETC. — USE OF LABOR — LAW OF SPIRIT CONTROL — ARRANGEMENT OF CIRCLES — LAW OF ASSOCIATION OF CIRCLES — CHANGE IN PASSING FROM SPHERE TO SPHERE—PROGRESS THROUGH THE SPHERES — OFFICES OF SPIRITS IN NATURE — THE THIRD SPHERE — CONCLUSION.

THERE is a dreaded gateway that leads to the abodes of the immortals, whose warden is grim disease, deadly calamity, or age bereft of vitality. Through this, earth's children, all, must needs pass on their upward journey towards their grand destiny. They must knock at this entrance through the keeper at hand when they approach it, and be conducted through by him, perforce, shrink they never so much from his attendance. The portal passed, the terror is exchanged for gratitude and joy inexpressible, at the prospect that opens upon the astonished vision. The "dark valley" is not; the "grim monster" is a myth; but instead, is a garden of repose, and luring smiles of angelic countenances, picturing the faces of the loved and lost of other years. O delightsome land! haven of refuge from the scene of trials which culminates, at last, in the severance of ties strong as life itself, and sacred as the soul! How would your shores be welcomed by the weary pilgrim, were he conscious that all of earth is not left behind at this consummation of the first stage in life's journey! "I could be happy here, but for those left behind;" is the

feeling, as the reviving form reposes from the fatigues of the journey, in sweet contemplation of the life which is entered upon. Ah! ye mortals, who eschew the philosophy of life that yields the balm for this discomfort, think with what joy ye will hail the "despised and rejected," when it is presented on the further side of the river of death, and ye are assured that there is passage-way over the dark "Styx," by which ye can return and cheer the bereft ones by your presence and counsel! Heed now the voice that comes to you from the land of delights; and listen, while the spirit's home is delineated by one who has acquainted himself with it, experimentally.

Nature has its compensations in all spheres; and interchangeably between spheres of life, the reactions are compensating forces, which fulfil the exact requirements of Divine Justice and Harmony. The balance of Nature is preserved by these compensating reactions, and earth-life were not what it is, but for spirit-life, and the influences impelled therefrom, as vitalizing currents to every variety of force; from the grossest matter to man's spiritual, his emotional nature. What is of the earth is earthy, and derives stimulus from mundane sources; what is of the spirit Divine, is of the spheres, and derives stimulus from these. The hatreds, vices, radical evils of every sort, that beset human souls and society, result from perversions of Divine laws, and are stimulated by further perversions and disregard of moral obligations, on the plane where they originate. They are propagated to the first sphere of spirit-life, that being so nearly related to the material state, and react back in disorders, not like those engendered on the lower plane, but of a character to hinder progress. On the contrary, the loves, sympathies,—every natural emotion and aspiration, all the faculties of being originating in good, are stimulated from the higher life, where responsive forces

hold the office of regenerating powers to all below them of their like. How the rythm that is the accord of natural forces acting in unison, is perpetuated by the intelligent action of spirits co-operating at the dictation of their loves, their affinities with earth's inhabitants, their interest in progress, and in the modes of dealing with forces of every variety, will appear as this discussion progresses. Also, man's doubts regarding his immortality, and his interrelations with other spheres and their inhabitants, must appear in their true light, as results of the obscuration of his spiritual senses by his gross materiality.

The principle upon which the second sphere, as a whole, is constructed, has been stated, together with the general mode of supplying substance to compose the surface of the sphere. It remains to delineate more definitely that portion of it which is earth's spiritual plane, which will serve as an illustration of every other upon the sphere.

It has been stated by another author, that the second sphere, so-called, is a plane, bounded by ethereal space. This is true as regards this single plane, and every other belonging to the vast second sphere. Every plane develops its repulsive sphere, which is according to the law of planetary evolution on the material plane, and is not less so on the spiritual. The spaces that intervene between these planes of surface, are of widths determined by the size of the planes they separate. There are, interspersed among the planes, spaces allotted by the forces in action to those worlds which have not yet developed the planetary stage, and, consequently, are not represented on the sphere by a surface. All spaces on the sphere are like oceans of magnetic ethers, conjoined like the oceans on the earth. They glow in the spiritual light with rainbow hues, and tints finer than mortal vision catches ; and as spirits impel themselves over them

on currents of more condensed ethers, which they partially create for themselves, they seem to be gliding over an ocean of light more glorious to behold than the summer sunset sky.

The sphere of the amazing sun of the fifth formation of whose system earth is a member, is represented by this sphere; all spiritual spheral substance from all worlds of it being so nearly of the same nature as to situate itself according to the law given. The sphere is smaller in size than that it represents; but yet, seems a universe in itself. The approaches to it from planets are broad highways traversing space, interlinked like avenues in a populated country. They are distinct from, but conjoined to, those leading from it, as has been already explained, with the law determining it. These both are like the populous streets of a large city, where crowds in endless procession press on and onward still. The efflux equals the influx; as the crowds of newly-born spirits and their attendants correspond to those who pass to material worlds on errands of various kinds.

The surface of earth's spiritual plane represents the planet in various respects. It cannot, as a matter of course, be conjoined like a sphere, therefore it must accommodate itself to the attractions of other planes like itself, and locate its boundaries accordingly. These represent the oceanic surface on the planet, from which the emanations are rarer, and less subject to the condensed forces of land areas; and take position on the sphere outside the latter. The ocean areas are not represented by oceans on the sphere, but they are contracted representations of what these would be were they land and water surface intermingled in equal or unequal proportions. To illustrate: Much of the broad Pacific is an area of Archipelagoes and but slightly submerged sections, where periodic upheavals have developed forces of high character; and is thus in advance of that quar-

ter of the globe occupied by the Atlantic, and other large oceanic sections. On the sphere, this is represented by surface, which, under the hand of man, has been made to assume the aspect of continental surface; whereas, the sections representing those of the lower order on earth, although subject to the same supervision, are more contracted, and the surface is less susceptible of improvement. Desert surfaces and mountain ranges furnish material for a spiritual surface, but not for clothing it with the variety and beauty necessary to man; and it is his task to furnish these where they are lacking, as it is man's on earth to make the desolate places rejoice in abundance for man and beast.

It will seem like the material world repeating itself — this natural order pertaining to the spirit's home, and to some, most unspiritual. The spiritual is, in the strictest sense, the repetition of the material; not, however, in material, but in spiritual elements and guise. Condensation is the same with both orders of atoms; and although material sense cannot take cognizance of spirit, mind can conceive of it as being substance, and subject to law, like that which the senses can appreciate. It is equally conceivable that atoms of imperceptible fineness should condense into substance, as that the gaseous substance of which worlds are made should do this. If spirit is subject to laws to which matter is not, it is by virtue of its superiority; and, as mind is superior to matter, it can readily form conceptions suited to the spiritual state; although it cannot always find terms to express these. Life in spirit is the continuance of modes developed in the material state. Man learns his lessons in this state for use eternally. He is prefigured by youth, who are initiated into mature life by their schooling of experience, study, and observation. Earth-life were vain, and its acquired experiences wasted, if the latter were not to be utilized in the second stage, as les-

sons whereby to shape thought and action. To acquire knowledge of Nature,— of laws of matter and mind, of principles governing in human nature and society, and in every department of science and art, is to be furnishing the mentality for eternity. No knowledge is vain that expands the intellect; and gathering facts of human history and experience, is for use in the life that is, and is to be; for in the latter, the lessons of experience have to be utilized far more than they are in the first state.

The occupations of people in spirit-life correspond to those they follow on earth, of necessity. Man being one with Nature, he must eternally deal with its forces. He must labor with organs of touch; traverse surfaces with organs of locomotion; he must subsist on elements of food; be refreshed from fountains vital with the elements exhausted nature craves; must clothe himself with fabrics woven by his own skill, or with "fig-leaves," that Nature supplies to him while he is learning the art of fabricating material for himself. Finally, he must forever remain the being he is created at first; his needs must continue the same, his dependence on the mother that bore him. His progress consists in perfecting the modes he at first develops; in spiritualizing them; not, in any sense, in outgrowing them. Thus: The art of agriculture, learned first on the material side, is perfected in the spheres, and becomes a science, than which, there is not another more in use in the universe. It includes chemistry, and deals with the forces of matter as few other sciences do. It is followed as an occupation by all upon the sphere; prince and peasant, delicate woman and uninitiated youth, joining in labors which are necessary to provide for the wants of nature, for healthy exercise, and for the acquisition of experimental knowledge of elements and forces brought into activity. The hindrances to labor of this kind which deter so many in earth-life from it, do not here exist in the meas-

ure they do there; and it is pleasurable to the industriously inclined to participate in so genial employment, especially as co operative labor, in this field, is more the order than with earth's children.

The application of the above to the matter of qualifying areas on the sphere by human labor to be productive of high conditions, is apparent. There is an immense population to be provided for, and employment for all, as they learn to occupy themselves with what is to be done. There are no fields lying waste for lack of hands to till them; and no paupers but those who choose to be supplied by the labor of others rather than their own; and of such there are but few, of those who have learned life in this higher state. The wastes remain such only while the planet is supplying the elements necessary for improving their condition. Necessarily, the sphere must keep pace with the development of planetary matter and forms. The art is in utilizing what is supplied, to the best advantage.

The gardens of the blest have been sung by poets from time immemorial. Bards have tuned their lyres to inspirations of spirits, who would that the benighted of earth should have something to beguile their journey through the hideous loneliness; some ray of light from heaven to pierce the gloom of mortality. These dreams of poets have been actualized as nearly as they could be, where oriental imaginings have found expression in gardens like those of eastern princes in medieval times. Art conserved on the spiritual plane is superior art; and skill exercised with ethereal elements converging on the sphere, produces what skill expended on grosser elements cannot. Spiritual methods can be, and are, approached on earth. For instance: the combination of tints in flowers,—the art of the florist; the art of budding for fruit and flowers, of grafting, etc., of building terraces and hanging gardens, and of making boudoirs

gardens of exotics; these picture faintly their spiritual representatives. Odors are what the angels feed upon; according to the poets. They are, in reality, what these imbibe as part of their nutriment; serving them as they do those in the flesh who are sufficiently refined in their sensibilities to appreciate them to their full extent. They are nourishment to the spiritual part. Fruits are to spirits in the sphere what they are to man in the flesh, and are cultivated by them with the same assiduity. The vineyards of the "summer-land" delight the eyes of the dwellers there, as they appear laden with their burden of clusters; and the orchards, that bend beneath their weight of delicious fruit, are reminders of home and friends of long ago, that would be cherished for that alone did they serve no other use.

What an unheard of thing! Fruits and flowers in the spirit-land, and spirits dependent upon them as mortals are in their sphere! What treason to the theory that "saints chant perpetual hymns of praise around a throne, through an eternal Sabbath"! Yes, treason to that, but not to the one foreshadowed by John, the Revelator, who saw in visions of the celestial world "a river of life," and "trees, whose fruit was for the healing of the nations." The naturalness of the life that is to be, is repulsive only to such as have been educated into the opposite idea. In the "new earth" that John saw dimly, the old one was pictured; hence the expression. Science and art on the sphere work wonders in clothing it with a variety pleasing to the taste, and useful, in the most practical sense.

The reader is here referred to Volume I, p. 138–140, where the subject in hand is briefly touched upon. The proposition there stated relates to the instability of forms below the human, such as are represented on the sphere. It is in substance as follows: The process of death, or disintegration of these forms on the material

plane, is disorganization of their forces under stress of superior forces exercised upon them from currents in the atmosphere composed of elements, attractive to them, derived from like forms. These currents are elemental substance which is attracted to the spiritual sphere. There, this substance distributes itself over the plane, subject to the attractive forces of the latter, and forms are reorganized, elements coming together in obedience to their central forces, which are now free to exert their wonted power over their subject elements, the great stress being removed. Antecedent to the above there is in substance the following; viz., Not all classes of forms evolved on the material plane are represented on the spiritual; spiritual essences of the lower grade being retained upon the lower plane for the uses of Nature there. These propositions form the basis of the illustrations which are to follow.

Elemental substance termed spheral, determines to the spiritual plane in the early ages of a planet; as fully explained in the volume referred to, where it aggregates into a surface structure, condensed as mineral substance, soil, etc. In flowing on to the spiritual plane, these currents of substance have obeyed their attractions, as water does in flowing down an incline; or as a rock, when disengaged from the brink of a precipice, falls to the earth beneath; where the great mass of its like combines the force that calls to its bosom whatever inferior masses of like substance come within its range, from whatever source. The disorganization, as it was termed in the passage above quoted, that ensues by disintegration of mineral substance, decomposition of vegetable, and death of animal forms on the material plane, is the displacement of elements by attractive force; which, the force being removed, speedily regain position by virtue of their close relationship, and the force exerted from the nucleus, which is a power to perpetuate the identity

of forms of substance and organic life, according to its character. Forms of spirit of grades below the human are unstable according to their character; some being of such a nature as to disorganize by the forces exerted upon them at earth's surface when separated from the material part, and others retaining their individuality after the manner of the human spiritual body, after death, but not like it, as appears from the explanation on a foregoing page. Disorganization of the vital structure of any form is the displacement of organs so as to suspend the flow of the vital currents. Death severs the vital from the material part, displacing the nucleus of the form, and every other vital centre, as the latter all follow the lead of the former, and leave the body an inert mass. The human interior vital structure is formed on the principle of eternal stability; and this alone, of all forms below the Great Universal Body, which is Nature. Inferior forms simulate the human as far as they perpetuate their being beyond the material state, by virtue of the inherent force of spiritual constitution. Across the chasm that divides the two states of being, forms of every variety below the human that tend to the sphere are borne with suspended vitality, their structural arrangement so disturbed by forces intermingled with them in the swiftly flowing currents, as to render this inevitable. In case of those that retain their individuality on the sphere there is a cohesion of parts that keeps the structure together, so as to make it possible for the brain forces to resume their sway when the stress of other forces is removed; the former being undisturbed to the degree to sever the nucleus from its closely related forces, and the latter retaining a hold of the lower through an elongated structure so attenuated as to be unrecognizable as a form of the variety it is. The reader will here recall the description given in another connection of the process of separation of the spiritual from

the material body at death, which will help in the comprehension of the ideas intended to be conveyed in this explanation.

There are forms that disintegrate so entirely under the stress of forces in this passage, that their elements are scattered beyond recall; and these are essences that are necessary for use on the plane where they are tending. The forces of the spiritual plane act for the disintegration of all forms, in correspondence to those of the material plane; and life is propagated from sphere to sphere of the spiritual universe as spirits exercise the art of cultivating forms of every variety whose life-principles are sufficiently stable to resist disintegrating influences, so as to serve their purposes. Spirits become creators, in this sense. They copy, and improve upon the methods of earth-life in doing this; and so make their homes "Edens" of loveliness and fertility. They supply themselves with every necessary material, as man on earth does. Man uses the ores he finds in earth's bosom, and makes his bronze, iron, brass, steel, etc., etc. He cements material by his processes, and produces substance more beautiful and durable than he finds any in its native state, coercing Nature to supply whatever his ingenuity can devise, to add to his security, his comfort, or his pleasure. Then, let none hesitate to believe, that he continues to do this as he advances in his immortal career, and more successfully, as he progresses in knowledge.

Forms of matter making up the surface of the sphere derive their stability from their plan of development. As it is on a planet, so it is where planetary matter gravitates in its sublimated essences. For instance; the stability of rock depends upon the character of its crystalline structure, its solidity, and strength; its central force being expressed in these. Organized forms centralize their forces by a different plan, but the stability

they severally possess is derived from their structural plan, the same as in the inorganic kingdom. The gradation of forms commences where matter begins to aggregate by accretions, and strata to condense by the central force exerted upon them, which can only be according to their susceptibility. Each separate stratum of a sun in process of condensation, is a form of matter distinct from the others, by virtue of the distinct character of its central force. By this law, a sun evolves its progeny of worlds; and, as appears, carried to its ultimate, the law reveals itself in the diversity Nature unfolds in perfected planets and Spiritual spheres. This law adapts itself to circumstances of conditions of matter and quality of forces; being impelled to activity by successive stimulations of force in planetary stages, and also by co-operation of intelligences on the material and spiritual planes, it being on the latter the paramount law in the institution of regulated conditions. The sphere were not a fit home for intelligent beings, ushered into life where Nature, by means of her regulated forces, has prepared suitable forms and elements for the use of her later children, whereby they are endowed with their natural superiority, were it not that these could act as Nature's forces for putting and keeping in operation the regulated law of formation. There would be a chaos of elements and forms on the sphere, were it not that man there assumes the part of regulator, according to the rules of order and utility first learned in physical life, and practiced in the higher, under the supervision of experienced teachers.

On earth, the surface is prepared for man as a standing, living, and breathing place, ere he appears on it. Conditions may be said to be chaotic until he has developed methods of improvement. His garden is prolific of weeds until he has rooted them out by sheer industry and intelligence; and order and abundance only come at

the bidding of skill, and perseverance in coercing Nature into new and higher methods. Precisely so it is on the second sphere, where man enters upon the first stage where he begins to see clearly his relationship with Nature and law, and to comprehend his office as a superior among inferior forces. The spiritual surface is prolific of forms and elements, which are in chaotic profusion, in some localities, while in others, they are lacking, until man becomes a power on the sphere to regulate. His garden there is left for him to cultivate, as it is in the first state; only, as in the latter case, there is provided for him a first resting place where he may set his foot and gain a leverage on his surrounding world. Intelligences to whom the sphere is most accessible, who are qualified for the work, prepare conditions on a spiritual surface for the advent of the first men there, as they do for their advent on a planet, as was detailed in a former chapter. The "Eden" of the first human inhabitants of the universe in the physical and lower spiritual spheres in the present order of Nature, must have been chaotic in a degree inconceivable at present; however, the chaos was such order as permitted the evolution of intelligences, and hence, would foster their existence until they became a power to elicit more order out of it. Once in possession of its inheritance, this superior force developed power as it accumulated strength; and its energies were henceforth to be expended for the stimulation of formative action throughout the universe, physical and spiritual. By the present regulated order, it is not supposable that a planet or a spiritual sphere is not supervised to the extent that is necessary, by superior intelligences, whose business it is to stimulate progress of every description by the means at their disposal. With this qualification, the reader will take whatever is stated relative to the duties and office of the dwellers on a plane, or sphere.

Earth becomes habitable in its desolate places, its arid deserts and wildernesses of forest, its mountain acclivities and secluded islands, its torrid jungles and icy plateaus, by the skill of man; who commands forces whereby he conquers whatever difficulties lie in the way of his possessing the land, and forcing it to contribute to his support. If he does not drain an ocean, he trenches on its boundaries like Tyre of old, and Holland in recent time; reclaiming lands it has occupied periodically, and by his influence in various directions, hastening the era of its partial disappearance; and spanning it with his lines of communication, as though it were but a messenger to convey his behests, or a beast of burden to bear him wherever he will. In all respects, man on a planet, by his works, typifies spiritual man. Not only so, but he sows the seed, the harvest of which the latter is to reap. In other words, he contributes to the furnishing of the "mansion in the skies" that is in course of preparation for him. Were it not that beauty and variety are cultivated on earth, and the latter made a garden where vegetation of the kinds to support life can flourish and bring forth fruit abundantly, the sphere would suffer a lack of the elements necessary to fructify and beautify it.

A familiar principle applies here; viz., Civilization is only possible where the art of agriculture has advanced to the stage where the higher grains and fruits are supplied as a portion of the food of the people. Wheat is an element of civilization, it has been well said; and the same applies to many other articles of diet in common use in civilized communities. The law involved here relates especially to the combination of spiritual elements that enter into the constitution of the spiritual man. Man is what he is made by the elements he imbibes as his daily nutriment. His spiritual essences are supplied from this, in great part; and though there is a positive

derived from a higher source, that serves to vitalize the soul and mental essences, yet, the balance is on the side of the negative, and these decide the character to be groveling or otherwise. Nature's effort is ever towards improvement; and man seconds this as naturally as he labors at all; the ultimate end to be attained being, the evolution of elements suited to the constitution of high man, and which, imbibed as food or otherwise, shall elevate the standing of the race, or such portions of it as can have access to them. It is by this means, coupled with others, that the present stage has been attained by the advanced nations. The vitiating principle of American Civilization, for instance, can be traced to the stimulants, the poisonous beverages, and improper articles of diet that are used in such excess by a large portion of the people. Ills go hand in hand, interacting and stimulating each other; but the evil of improper nutriment, reaching, as it does, to the very fountain of life and force, leads the van, and makes savages in civilized communities, of many who would be capable of better things, if confined rigidly to a proper diet, or deprived of the one element, perhaps, that is sufficient to imbrute the whole being.

Thus far, it appears that Nature's effort for the production of the higher fruits of the earth, was an indispensable accompaniment of the evolution of man and his development to a high stage. The elements which form these are concentrated by the process of organization, and require to be retained in organization to serve their natural purpose to whatever imbibes them. It would not answer the same purpose to man on earth, to imbibe the dissevered elements of wheat, for instance, as to use it in its natural state; unless, indeed, he could gather these in the same proportions with their chemical affinities all developed and in activity, as in the grain, which is an evident impossibility. He must have the

grain as it comes from the hand of the great provider for his use, or he suffers loss. The uses of organization extend to the ultimate of life — the highest Spheres of the universe. Man's organization is perpetuated eternally, which fact is typical of the other just stated. Organization is the Arm of Power developed by Nature's action, that cannot be relinquished and the present order of Nature be maintained. Thus it is, that life in the spheres is a type of life on earth, in the strictest sense. The innumerable ages consumed in developing formation, and the infinite variety of forms that diversify a planet's surface, were not expended to serve only for the brief moment of that planet's individual existence; or to serve man simply for the period of his physical life; or the race on the material plane alone. What was accomplished in them was for the eternity of the future; as the Deific Mind thinks to an eternal purpose, and builds in one eternal era upon what was constructed in a past one. The loose way of thinking in vogue among men on earth, attributes to Omniscient Wisdom a shortsightedness below even that of man. Who, that comprehends, to their extent, the details of labor to be done, labors without a plan? Not the wise, the careful, and considerate.

Formation, organization, developed in the physical, is propagated to the spiritual, as a necessity to that, the same as it is to the physical. Forms, be it remembered, have their first birth where material elements abound, to furnish a permanent basis for a life that is to be propagated, in one form or another, eternally. The Material World is the Basis of Life. This is a significant proposition; as really so as this, its concomitant: Spirit is the Force that Builds upon the Material World as a Basis. Structure is developed where matter is that holds spirit so closely in its embrace that it must be actuated by the forces brought into activity in organic processes, assimi-

lation, etc., in order to yield it up. The process of building up a form involves the chemical forces, whose office is for decomposing, and the vital energies, which are for appropriating the elements set free by decomposition, for building up and generating force. Vital activity generated by the process of absorption and assimilation, is so much gained through the organic process from the world of matter, towards energizing Nature,—towards eliciting spirit from matter in available form to react for the higher purposes of Nature. Matter yields up its forces through this means, which are withheld in comparative dormancy until it is applied as the ultimate of all forces developed for this end.

It appears, therefore, that the higher matter ascends in the progressive scale through the medium of organization, the more is it forced to contribute to the sum of evolved spirit in the universe. Subject to organic force from the period of the first evolution of organic life on a planet, through all its future active existence, surface matter is worked over, again and again, to infinity; comparatively speaking; and yet, it yields its quota of force at each successive embodiment in form, and superior force, as it passes through the transformations effected by successive reorganizations. Spirit comes forth at the bidding of this force, at its first inception, so incumbered with material ethers, that it is of the earth, earthy; and is retained on the material plane, still in the embrace of matter; but of matter so etherealized, that, by the working over process carried a stage or two in advance, perhaps, the prisoner is released so fully as to be enabled to escape to its native sphere by the aid of attractive forces in attendance — in a current tending in that direction for which it has an affinity — but yet, incumbered with matter. It is the carrier by which is transported to the superior plane, the force required there, the same as spirit is required on the material plane. In both cases,

the foreigner is absorbed as an indispensable element. The higher the stage, or the more ethereal matter becomes, the more surely does it evolve spirit as it is subjected to the organic process, and in superior proportions. The stage where the human structure is formed is the climax; and matter having passed through this last crucible, wherein it has yielded up the elements it held in reserve as its superior vital energies, subsides into a state of inaction; and awaits re-stimulation to awaken yet undeveloped forces within it. The "potency of matter" is, indeed, sufficient for the evolution of "all terrestrial life," *under the action of spirit in distinct planes of force by the law of organization, as above indicated;* but not otherwise.

The application of the foregoing principles to the subject in hand, is evident. What organization is on the first plane it is on every other, as already stated; being a force derived from the physical, projected on to that plane by the Infinite Mind, whose forces work out, through Nature's processes, the wonderful problem. The ordeal of passing from the material to the spiritual state, is, for all forms, man included, escape of the organized spiritual form from bondage to matter, such as is inherited with life, and upon which physical life depends. It is, in no sense, changing the relations of forms to each other, or of the law of organization to life and progress. As abundantly shown, the interrelations of Nature and man continue the same in the sphere as in material life; and from what has been said of the uses of organization as applied to food, etc., it will be readily comprehended, that, in the sphere, man casts in his force in aid of Nature, to insure the complete action of the law, than which there is no other so important for securing his well-being.

The sphere is beautified and made prolific of vegetation of the varieties necessary for food, and for other

uses of life, by the industry and skill of man. This will suffice for the idea sought to be conveyed, without commenting further, only incidentally in the discussion of other topics. Of the manner of life in the spirit, just here it is appropriate to say, that life must be diversified with the variety of employments suited to the grades of people, and their tastes; and it must be made pleasant by all the devices which ingenuity can develop in the way of constructing garments, dwellings, boudoirs, dormitories, temples of resort for the multitudes of the people, and cities, where those can congregate who choose, in imitation of the mode they practiced on earth. The groves, gardens, and fields, must yield of their abundance for all these uses, and they do; else, Nature would be false to herself, and Paradise prove a misnomer, applied to the land of souls.

Art on the sphere has effected what Nature and art combined have, on the planet: this principle has already been made plain. The distribution of elements has been there under the guidance of skilled architects, who have molded the surface structure to suit the necessities of the population as well as their tastes. Physical man cannot exercise the power over material elements that spiritual man can over spiritual, for obvious reasons; yet, he can "remove mountains," tunnel his way through them, fill up valleys, and use material Nature supplies in such abundance in numerous ways, to promote his convenience and add variety to a landscape. Nature has molded and re-molded the surface structure of the planet by a plan that has secured the exact results indispensable to a dense population over vast areas; and the work is yet in progress over others more vast, which must ultimate in the preparation of other sections of the globe for the reception of a human population. To a great extent, the provident Mother leaves to her intelligent children the work of distributing elements on the sphere,

for the latter are there and can manage them. The sweeping tornado, and plunging torrent, to topple over and undermine mountain peaks and scatter the débris in the surrounding gorges, which are of the physical forces brought into action to smoothe the inequalities of the surface, are not needed, neither can they be produced, where elements have reached the stage when they enter the spiritual arena, and man has it in his power to devise means whereby he can copy Nature's modes, where substance is at his disposal, and awaits his regulating forces, as matter on earth does that of Nature, wild and untamed, in early eras. Elements go prepared to man's hand, to the spiritual plane, as they are not in any stage of physical substance, and man, as a spirit, with clairvoyant perceptions, and intellect cultivated on the higher plane of thought, is an effective agent to qualify conditions, and make the most economical disposition of forces possible.

What of rugged wildness and sublimity of scenery exists on the surface, is there by man's consent, and partially by his aid. By co-operative effort, elements are trained and formed into masses to suit the designs of builders. The spades, shovels, and barrows, are the hands and currents of substance; the latter being gathered and impelled by the former through strong concentrated effort of will of the operators. What is inconceivable in this process, to minds in the physical, is, that substance can be thus moved. Is spiritual substance fluid, that this is possible?—if so, how can it be said to be condensed, and serve the purposes above enumerated? It is fluid or not, at the will of spirits, when it is in use by them; it being ethereal in character and subject to ethereal forces as physical substance is not. Exceptional cases were described in the foregoing chapter, where material forms have been etherealized by spirit-power; but the law by which this is accomplished is not

of general adaptation on the physical plane, from the fact, that matter is so unappreciative to the influence of ethereal forces, except in a certain way. Spiritual substance corresponds to material, from which it is derived, in character of condensation, and is to spiritual man, in its several varieties, what material solids, fluids, and ethers, are to physical man. Its character is such, that compactness and strength do not depend upon solidity. Attractive forces of atoms and molecules is what constitutes solidity and strength of structure; and bands of iron are not needed where the subtle forces of matter are all at the command of artisans who can arrange them according to the law of stability, as they choose. The most surprising effects are produced by putting in operation the laws of force of the various kinds of substance; and architecture on the sphere is a vastly superior art to that practiced where mechanical skill is confined within limits prescribed by material force. The mind can conceive what the hands cannot fashion from clay; but in the spirit, the mental conception will be verified; and as far surpassed, as Seraphic wisdom and fertility of genius surpasses that of which the common mind is capable.

A landscape on the sphere in its general aspect, that is, in its arrangement of objects, effects, etc., does not differ from one on earth. A cultivated homestead, for instance, on earth is represented on the sphere; a certain similarity marking the array of objects in the one to that of the other, to the casual view. Buildings, gardens, groves, meadows, purling streams, flitting birds, strolling beasts, etc., etc., form the characteristics of one as they do of the other. Close inspection, however, reveals differences that are due to the diversity of states,—to the inherent superiority of the spiritual over the material, and of all spiritual methods over physical. The heavenly aspect of Nature unveiled to physical man in visions, has been described in language adapted to earth-born

conceptions; hence, the reality has never been justly conceived, neither can it be, until the spiritual conceptions are fully emancipated. Indescribable effects, arising from arrangement and grouping of objects, from peculiarity of architecture, distribution of objects of interest, the luxuriance of foliage, wealth of fruits and flowers, and, above all, of the halos that blend with the natural coloring of all things, and which are as intoxicating to the senses as the perfumes of the ten thousand varieties that intermingle their influences, affecting the nerve of smell as the vibrations of the many colored ethers do that of vision — all these combined, give an air of heaven to a spiritual landscape, that is lacking to the loveliest on earth.

There is naught on earth to compare with the coloring of a landscape on the sphere. The ethereal waves that excite vision are multipled according as the perceptions are refined and unfolded to catch the impress of the spiritual ethers. The scale of colors of light, like that of notes in music, is extended indefinitely, each successive octave in the rising scale being a repetition of the harmonies of the last, with this difference; the higher the octave the finer, more ethereal the color; and it is the blending of the higher and lower that produces the marvelously beautiful and harmonious effects above described; just as in music the higher the notes brought out, clear and decided, the finer, more ethereal they are; and blended with the lower tones, they add a richness and variety to the harmonies, that are lacking without them. Harmony is the effect of proper arrangement, applied as it may be; and as relates to colors, propriety of arrangement of the objects in a landscape, garden, or boudoir, is what decides the harmony of colors and tints that is so attractive. In spirit the prevailing colors are such as are suited to the organs of vision, as on earth; while, tinting every thing, are the finer halos

that are like misty light, too ethereal to be perceived like ordinary shades, and yet perceptible. Things are "what they seem" by this subtle light. It reveals the character of substance to the skilled observer. The prevalent ethers in any form of substance, organism, and mentality, are revealed by the tints emitted therefrom; and hence, in the sphere, character is studied by this unerring light; but only by such as have learned the science of colors, and can catch the finest tints that can excite vision there. The hypocrite can wear no garb that will conceal defects of character written in indelible tints all over him. Smooth speech will not serve him, who, with villainy in his heart, goes forth to despoil; for Nature has branded him, and Justice says: "Hold, until the foulness is washed out from thine innermost soul, that is so dense as to stain even thine outer garments."

Refinement and culture are essential to all spirits who would labor with effect at whatever concerns the practical things of life; and especially, to those who would study character by tints. It is an exact science, and is learned by studying the innate qualities of substance, and measuring mental and physical characteristics by each other and by the qualities of substance of various grades; and, withal, by comparing tints, and gathering data from this source which is obtainable from no other. Certain tints characterize certain phases of character, as they do certain substances; varying in intensity as the latter are more or less marked; as different varieties of the same qualities of substance vary in color. The parallel is perfect, as between the revelation of character of substance and of mentality, by color; as color has the same language wherever it appears; and the skilled observer will detect definite traits and even shades of character, by this means, as the physicist studies the character of elements by their spectra; or, as in chemical experi-

ments, the presence of certain elements is detected by the color of fumes, etc.

It thus appears, that the sphere of an individual in spirit is visible to the refined sense of such as are purified of the baser elements which clog the finer sensibilities of human nature. The density of the mental and higher spiritual elements in the brain, causes the sphere about the head to be illuminated with a glory which does not attach to the body; and this halo is more or less luminous, according to character. Let the reader imagine, if he can, what must be the radiance of the spheres of the higher angels — the sages and beneficent spirits of the higher circles of the second sphere, and spirits of the third sphere; and then let him dwell, for a moment, on the contrast these must present to those spirits whose mentality is but little above that of the brute, and whose emanations are dark, with but just a tinge of the spiritual golden hue about the brain, that serves to bespeak their humanity! And then let him consider the significance of the fact, that every one carries an index to his character indelibly inscribed upon his person, and so plainly, that no garment can conceal it from the wise! The personal sphere tinges all the garments; and the head, which requires no clothing, is the open book which the wise can read, and its revelations give the necessary clue to character. "The secrets of all hearts shall be revealed" in that day when man is called to judgment before the tribunal the Most High has set up, where the judges are such as are prepared to read the character by outward signs, and the thoughts by coming *en rapport* with mind through psychological influence. "There is nothing hid that shall not be made known" by these means.

An entire chapter might be devoted to the subject of colors, their application to the various grades of character and mentality in society on the sphere; but it is suf-

ficient here to state, in addition to what has been said, that the darker shades of coloring prevail with lower grades of character and mentality, the lighter with higher. White is the symbol of purity, as black is of debasement; and as the interblendings of these primitive colors produce all the colors of the spectrum, and all possible tints, so do the tendencies of human character, which are in the direction of good or ill, interblend in all the proportions which constitute every possible shade of character. Again: As black represents material substance and material tendencies, and white, spiritual substances and tendencies towards the higher planes of life, and all intervening shades, the stages intervening between the high and low, wherein matter and spirit combine their forces for perpetuating action in the direction of evolution of spirit on a plane distinct from the material; so is the perpetual tendency of progress of human character to outgrow the evil, the tendency to materiality and grossness, and merge into the spiritual, the higher shades. The golden, the silvery white, the diamond radiance of the white that is purity itself, are contrasted to the shades where coloring appears prominently. The latter are displayed in all their infinite variety of shades on the upward grade of character, from the lowest to that stage in the second sphere where spirits are pluming themselves for flight to the higher realms. The golden is the symbol of wisdom combined with purity and love, transcendent; when it shades off into the silvery hue these qualities are yet more defined — more perfectly proportioned, and the character is qualified for the beatitudes of the third sphere.

The reader is now prepared to comprehend that color represents the materiality of substance; that it shades spiritual substance according to the density of certain grades of material contained in it. The interacting material combined with the spiritual on the sphere, lessens

as progress continues, the effect of which is to bring out in clearer, and still clearer light, the nature and power of spirit. The white, the symbol of purity and perfection, becomes more and more radiant as sphere after sphere is attained. Material is clogging to the spiritual, overshadowing its powers and possibilities until it is reduced to the single proportion necessary for interacting in the PERFECT manner with spirit; and this is effected as substance, form, and mentality, reach the Positive Plane of the universe — the Superior Spheres, where Perfected conditions exist. There reigns Intellect unobstructed by the veil of materiality, which has hitherto dimmed the perceptions to some extent, but in lessening degree as the Highest was approached. There the colors have all blended so perfectly with the white — the Celestial White of this Superior Realm, that Beauty, in its God-like sense, harmonizes with all other Perfected conditions. The Holy of Holies — the Intellect which, from the Inner Temple of the God-head, reacts with the Sphere which contains it! who that have only as yet comprehended the universe as revealed on its lower planes, shall conceive its Ineffable Glories? Man on these can only approach this Supernal Hight through conceptions that are God-like, which can be aroused by virtue of the God-Principle within him, the reason, the intuition, and imagination, which are, by nature, inspired with the Divine Essence, and susceptible of higher inspiration from superior minds. Thus is revealed to man what conceptions of truth he gathers, whether by observation of Nature or through teachers. The Intuitions are God's voice in the Spirit. They speak the conclusions of perfect reason to the mentality, when they are aroused by inspiration from any source to the pitch that they reveal the truth the ordinary reasoning powers alone cannot grasp. The mind, for the moment, is raised above its own level, and reaches what serves it ever after

as a hold upon the Higher; for whatever of truth is acquired in this way, is of the mind's own treasures, and serves to help in the acquirement of more. The hold is strengthened by each new acquisition, until, at length, the foothold is upon the Eternal Rock of Ages, and the wealth of the Spirit is unadulterated Truth in full measure.

The blending of colors that produces the harmonies of the radiant landscape, and are toned to suit the harmonies of music, can no more be dispensed with in any sphere of spirit-life than they can in the lower state; or than matter can be dispensed with, which is the instigator to action in every spiritual sphere, on every spiritual plane. So there is the same variety in shades in all states of existence that the man is educated to enjoy from birth, and that is necessary to him in the degree that variety of flavors, odors, sounds, etc., is. It is simply in accordance with the plan of Nature, that makes variety the basis of action and of life. Shades harmonize by interaction; the spectrum being an exhibition of the principal colors as they are separated by refraction, but which are termed white light when so perfectly interblended as they are in atmospheric light. It may be conceived that light is spiritualized to suit the gradations of spirit; and that what appears as white or golden light on the second sphere, may be, yet, colored like ordinary light; the extreme ethereality of the more spiritualized elements causing them to be imperceptible to the gazer there; upon the same principle that atmospheric light, of itself, is imperceptible to ordinary sight, unless the ethers are separated, and each by itself contrasted with its surroundings.

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof; * * * there shall be no night there." The Revelator caught a glimpse of the

conditions of spirit-life in his vision, which portrays to this age much of truth that needs amplifying, to divest it of its mystery, and cause it to appear in the light of illustrations of natural laws prevalent in spirit. The question of the origin of spiritual light, is one involving scientific principles, which are closely related to those connected with the origin of atmospheric light. There is a law which physical science will not claim as of it, that relates to the activities of spirit, especially the concentrated essence of mentality; and by this law, spirit is self-luminous, and mentalities are luminous in degree of refinement. "The glory of God" and "the Lamb" did lighten the celestial city; and an angel that John saw, was "like the sun," in appearance; Jesus was transfigured before his disciples, and "his face did shine as the sun, and his raiment was white as the light;" and "Moses and Elias appeared in glory," etc. Clairvoyants testify, in this day, to seeing spheres of light, more or less luminous, surrounding spirits. Such abundant testimony is sufficient to establish the fact of the luminous character of spirits, to reasonable minds. There can be no question as to the cause of this luminosity. It must be in the activities which correspond to combustion in physical luminous bodies. The superior activities of brain and mental powers in superior spirits, invests them with the character of "suns" to the inexperienced vision of seers.

All spiritual laws, without exception, are exemplified on the material plane. The Auroras that illumine the night are grand illustrations of the fact that light is evolved in other ways than by combustion, so called. The tiny aquatic insect that lights up the surface of the deep, in certain latitudes, the fire-fly and glow-worm, the Will o' the wisp, and the decaying wood that gleams in the darkness with phosphorescent light, are more humble, but equally significant exemplifications of the

same fact. Spiritual light is subject to the same laws as physical, as remarked before, as it is evolved by the same law — that of action and interaction. It will appear from the foregoing, how spirits are graded in appearance, to the vision of all who can appreciate the fine spiritual light of mentality. The circles where the refined and holy spirits dwell are luminous with a light superior to that of the lower circles ; and thus it was that John, from his standpoint, conceived the inner circle to be the "temple" whose sun was the "Lord God and the Lamb." All substance in spirit is self-luminous in a degree, and thus, darkness is not possible on the sphere. There can be no night there, as men on earth understand night; but spirits can surround themselve with sombre shades, and create a sort of night that is like that where moons irradiate the atmosphere of a planet, bringing out faintly the hues of a landscape.

There are spiritual spheres that react with the one in question for transmitting light, but they do not serve the purpose that a physical sun does to physical planets. The central force to which spiritual substance of the second sphere owes allegiance resides in the sphere; light and heat and chemical activities originating by a law, and in a manner, corresponding to their evolution through solar influences on magnetic substance, in an atmosphere. Chemical affinities are stimulated on a physical surface by the interposed chemical ray; and such action as evolves heat is induced by the thermal ray; the same with light. The heat that is evolved by the spiritual law is spiritual, as is also the light, and chemical activities ; and it follows, that these forces are genial, and just fitted to the sphere, and to life there. The fierceness of a summer or tropical sun is not displayed in glaring, blinding intensity of light, scorching fervor of heat, and chemical activity that is marked by rapid decomposition, and growths such as characterize

torrid climes where there is superabundance of moisture. The plane is that which exhibits to perfection the real affinities of matter, which need not to be aroused by interposition of such forces as prevail in the material world. Yet, there is a correspondence to some of the methods of stimulating force on that plane, which needs particular notice. The reader will remember the references made in former chapters to the influence of man on a planet as a stimulator of magnetic force of every quality. On the spiritual plane the real functions of the human forces appear distinctly. There, man's light stimulates all other light; the activity of his ethers propagated to Nature about him, stimulates the genial warmth and the activities which are vital processes. His direct supervision of all substance on the plane supplies the necessary magnetic force by the law of interaction, that makes the spiritual the dominating force, and that which is vital with germinal life required on the lower plane, to prompt to organic activity.

Elementary substance accumulates on the spiritual plane, as has been stated, subject to the forces it yields for compelling reorganization, or its proper distribution. The latter is what the inhabitants of the plane decide it to be; and they also determine what shall be the character of the life, animal, and vegetable; according to the law, that man on earth dominates his fields, cultivates them to suit himself, improving the varieties of animals and plants his locality yields, or creating conditions favorable to the existence and production of exotics. This is all possible through the law which determines the existence of light, in correspondence with the prevalent law of the physical, whereby heat and chemical activity is propagated with light. Man is a sun in his realm. This is indisputable. His forces are propagated like those of the sun; and like the latter, they are life and force of the highest quality to which

the substance they stimulate are susceptible. He moves about in the spiritual realm as the image of God; which he is; infusing life of every grade into substance and forms; and by his skill and intelligence, contriving new forms, and conferring upon them the attributes of living ones, which contribute to his necessities and his pleasures. He makes of his world a paradise, of which man in the form can have little conception through his contracted powers. He ascends from glory to glory, imparting of his own superior powers to Nature of his sphere, and creating new glories at each successive transformation. Man in his low estate cannot speak understandingly of such transcendent states, for he has no precedents by which to judge of them. To Paul, it was "not lawful for man to speak" of the glories of even the "third heaven"; how then shall he speak of those of the higher?

The repulsions of spirit to matter are developed into activity after the rubicon is crossed that separates the two planes; and when a spirit begins to exercise the functions of his being with matter or spirit in any way, he first begins to realize the innate qualities of things and persons; the differences which were imperceptible to him while clothed in flesh. There is a subtle something about matter and individuals, to which some are susceptible, that causes them to be attractive or repulsive; and this is the actual sphere that is an ethereal emanation of the person or thing, and impresses the sensitive sphere of susceptible persons according to its character. It is delineated by psychometry, and pictured to the clairvoyant spirit in colors that detail character. The morally and mentally debased are unsusceptible to these finer influences, and must have a schooling of experience and discipline to place them where the refined begin spirit-life. The repulsions of the material world are prop-

agated into the spiritual, to the lower planes of life there, where substance, forms, and people, alike, are contaminated with impurities pertaining to lower grades of matter, which were inseparable from them by the process of changing states, and adhere to them until eradicated by the processes intelligence brings to bear. The mentality of the depraved savors of sensuousness, and the soul-structure of such is of elements so tinctured with materiality and grossness, that spirits of high grade are repelled from them, as a refined nature is always repelled by debauchees, whose character exhales with their breath and from all their pores. This repulsion is that of real substance of one grade to that of another with which it can have no close association. Physical man senses it as a spiritual sensation, but he can force himself to come into contact with such characters by will-power; his material part being the force that prevails to approach within the influence of the repulsive sphere. So a spirit, sensible of the repellent force as a physical being cannot be, forces himself into contact with the defiled, by will-power, through spheres created to harmonize between the two extremes, and which are mediums of force, whereby the regenerating influences are exerted over the fallen. Personal supervision by those qualified in every respect, to act as teachers and guides — yea, and masters, must be exercised over this class of God's children, or they were, indeed, lost. The Father invests a class of persons in the second sphere with authority to act as saviors to the lowliest, and these are they with strong psychological power,— force of will to cope with and overmaster whatever in human guise is appointed them to supervise — coupled with discretion and other qualities that help to constitute a philanthropist and teacher.

How vast is the responsibility of man to his fellow man, has hardly yet begun to be conceived by men in the flesh. They have seemed to cast the burden on

God, without understanding the significance of prophetic injunctions like this: "Ye are my witnesses, saith the Lord;" or of angelic ministrations, which are plainly indicative of God's way of exercising oversight, and dispensing blessings to his children. All men are "to be saved and come unto the knowledge of the Truth" through the philanthropic efforts of *Man*—man stimulated to good works by the love of them, and care for all God's children. Philanthropy is ever an inspiration of the Divine Spirit; and helpers there are for all who aspire to practice it in the exercise of their faculties, in whatever sphere they may be. It is not for man in spirit to fold his hands in idleness, or tune his harp to useless praise, while there are multitudes claiming care and instruction, to whom he may minister in some way, if he has a spark of philanthropy in his nature; and if he has not, he will find his work to consist in training his own powers under competent helpers.

There is no true education that does not begin with the a b c of knowledge. Earth-life does not reveal the true starting point. Materiality clogs the perceptions, and prevents the foresight that would stimulate to labor in many directions for radical improvement; and the soul steps off the mortal stage with its lesson of earth-life but half conned, if studied at all with a view of learning its true significance. Vague, indeed, are the ideas of most men, of the life they have entered upon, of what it portends to be endowed as man, and given an inheritance where the elements have to be trained like beasts of burden; where Nature unfolds its riches only at the bidding of intelligence and industry—*persistent labor;* where, "to be, or not to be," resolves itself into the problem of work, *work*, WORK; or idleness, and careless improvidence. To live, is the ambition of the great mass; and life's labors all tend to the one end of satisfying nature's pressing wants. This seems ignoble

to the last degree; yet, it is the enforced condition where man is so nearly allied to the material as to need so much stimulus from its elements, and yet so spiritual as to require that his food and raiment should be culled with the greatest care, and at the expense of great labor, from the grosser material of the organic world. It is a wonderful provision of Nature in his behalf that this is so, notwithstanding it is the bane of his life, as he regards it. The animal, that "toils not" nor "spins," but takes, in gross, what is at hand, is of the nature of its food — unprogressive. The spiritual is lacking, that requires the stimulation of the spiritual elements of food, and also the finer material, that calls for ethereal essences that are aided in their elimination by the process of cooking, from the finest substances the organic kingdom affords. The lesson of all this is, that man, the superior, is so placed, that he must exercise the powers of his being, to live; and exercising them according to their just requirements, is developing them by the true method, and is also cultivating Nature by the best plan. Were he placed like the beasts of the field, with no stimulus to mental activity more than they, he would not survive the age of the evolution of his species, for the evident reason, that his spiritual nature would starve. Nature locked her storehouse against his easy entrance; she bolted and barred the gate that opens into the chamber where her precious stores are garnered; and yet, she offers the clue to their undoing to the diligent searcher for it. There is no compromise with inactivity and debasement; no acceptance of the seeming for the real, in the struggle for existence. The husk will not serve instead of the kernel, for the support of man and the stimulation of his manly powers; and he must get that kernel for himself; lest his powers stagnate, and he come to want for lack of knowledge how to gain his subsistence. The savage is such while he takes the husks

with the grain, and devours uncooked what requires the culinary art to bring out its higher properties. The fires of untold ages served to eliminate elements from the close embrace of gross matter; so the proper degree of heat eliminates the ethers from the close embrace of organic substance, which is maintained for its preservation from decomposition; and this without changing in any way their qualities, or destroying their adaptation, as organic substance, to the support of the higher principle in man. Savagery is so far inconsistent with man's real nature and office, that it is destructive to him, in the strictest sense. Races, tribes, and communities, die out if unprogressive; thus illustrating the truth of the above, and pointing the application of the principles laid down.

Knowledge is the key that unlocks many of the difficulties of man's situation, but it does not deliver him from the necessity of laboring to live. From this he cannot be delivered; for, in activity of intellect, as well as of muscle, is his salvation. Activity is the normal state of Nature, and it is life; while its opposite is death. The view widens before him, as man advances in knowledge and experience; and the discipline of all human life in the past, tells for his qualification as a clear seer into the future. His duties open up before him in the perspective, and he prepares himself for them as one does for the practice of a chosen profession. The obligations he acknowledges are not to be set aside, for his interest and inclination both prompt to their fulfillment. The first stage of life ends, with the vast majority of the race, before this position is attained or approached; and it is beginning life anew, but under better auspices, to be impelled into the disciplinary course that is to prove the education, and the thorough preparation, for the duties of manhood in a state of existence where life is invested with a reality and earnestness that is in the

highest degree inspiring. To live for noble ends, is enough for regenerated man, who loves good for its own sake, and seeks the exaltation of his brother with himself.

The starting point of every spirit that enters the sphere is, to learn the alphabet of spiritual knowledge, of which he is necessarily ignorant. He has to study himself with his new powers, and the world he has entered; society, and things in general. A little initiatory experience qualifies the adult to enter upon some stated course of life suited to his capacities. This is not left to his choice, unless he is qualified to be trusted with his own destiny, as few are, on their first entrance into this life. This may seem strange; it is yet true. There is a way of impelling the most perverse in the way of progress, if not in the line of duty; and this is practiced by the guardians of society, who have in charge those needing close supervision. One may choose his own way, if it is consistent in any way with his attainment of the necessary experience to fit him for life's pressing duties. Children must be guided in their course, else they may wreck their prospects for life. Thus it is with adult children in the spirit. Society cares for all its dependents, and marks out the course of each one as he enters the arena of life there — not as the despot compels the slave, but as the wise parent impels, by concealed motives, perhaps, or by stimulating some sentiment, taste, or desire, in the way that will lead to the best results.

There is a science in the methods of instruction and guardianship practiced in the sphere. These are effectual under the supervision of sages, whose office it is to devise and put into execution modes fitted to all manner of labor that is to be done in the circles below them. Order savors more and more of the Divine, the higher the plane of life; and in the second sphere it is such as man on earth has not conceived, in devising methods of

life, regulating social conditions, etc. The Sphere has supervision over the earth-plane; its forces being directed naturally to uplift all things there. It is the office of spirit on this plane to interact with the lower for this purpose. This should be borne in mind, as having an important bearing on the question of the intervention of evil-disposed spirits in the affairs of the earth-sphere. It would be an inversion of the established law, a perversion of the method by which progress is effected, and substance and mind impelled onward towards the climax of development, were it permitted that spirits should exercise their malignity, to prevent the uplifting of men in the flesh. Evil propagated downward from one sphere to another, would be like the sun of a system disseminating the blackness of darkness, instead of the genial influences it is its office to dispense. It is not unmixed good that a sun transmits to the bodies of its system, for its elements are imperfect; yet, the tendencies of all the forces propagated by it through its system, from the beginning to the end of its career as a sun, (casualties out of the question,) are such as stimulate development of its dependent bodies. This can be substantiated by evidence. The application of the proposition is evident, from what has already been attested of the influences exerted from the mental sphere of the spiritual plane upon that of earth.

The truth above maintained in opposition to the testimony of other teachers of the Spiritual Philosophy, has a deep foundation in philosophy and science,—the Science of Control, the Philosophy of Spiritual Intercourse. In taking up the subject of control from the stand-point of the sphere, at this point, it is proper to state, that space will not permit a description of modes of spirit teachers, etc. The reader is referred to "Real Life in Spirit Land," by the author; the several chapters of which are designed to illustrate these modes, and

the disciplinary processes to which all, children included, are subjected, where life is devoted to its legitimate purpose — improvement of the faculties of the man. Principles are what here particularly concern the reader.

In the foregoing chapter was detailed much referring to the subject of control; but it was reserved to this, to state the plan pursued by spirits to accomplish their work with mankind in the flesh. It is first to be thoroughly understood, that one of the chief occupations followed by spirits of the lower circles, is to acquaint themselves with the law of intercommunication between the two spheres, spiritual and physical, and avail themselves of it to do a necessary work in the latter. There are other employments, in plenty, followed, as there is opportunity; but none to the neglect of this one, on which depends the preparation of the spirit to understand its true relations to the world of matter and of mind. There is a world of humanity on the material plane to be cared for by guardians in spirit; and wisdom suggests, that it be the labor of those nearest allied to mankind in the flesh to attend the latter as guardians, and study life on that plane anew, through their wards, and otherwise, while in close contact with physical conditions. There is, in the prospect of this employment, much to stimulate desire towards it, in all who love their kind, and especially their kindred. It is the universal wish to be instrumental for good to friends left behind, with the sad exception of the class that are debarred by society, and Nature, as well, from the privilege of entering *en rapport* with mortals. The test of fitness for the latter process is in the quality of brain-forces.

The law of affinity decides that of control; as was explained in the foregoing chapter, in treating of development of mediumship. This is the law of Justice, fixed as stable as the power of the Omnipotent, that is the shield of the pure and high-minded against the impure

and groveling. It operates in the physical state to divide society into castes as distinct as vice and virtue; and raises the barriers between individuals which cannot be effectually crossed, however close may be the alliance by blood, interest, or circumstances of situation. In spirit, the law assumes fuller force than it can in the flesh, where the real tendencies of character are so apt to be overshadowed by circumstances. When a spirit reaches the point in his progress where he commences to study the law of control, with the view of putting it in exercise with some dear one in the flesh, he is met with the startling revelation, that he is bound by a law that he has not taken into account, unless he has learned more of spiritual laws than the great mass of neophytes. He has entered upon the study of a science that is as exact as that of numbers; and it requires his utmost concentration of thought and will, to command the elements he experiments with. And more: He is dealing with an active mentality, when he attempts to overcome the forces of a chosen subject; and it is decisive of his adaptation to this one, if he can so exert his coercive powers over him as to arrest thought, command quietude, while he is striving to cast an influence that can be appreciated more certainly; that can perhaps turn the channel of thought; suggest new thoughts; or, perchance, arrest the physical forces, momentarily. He will fail in his attempt entirely, if the character of his mentality is so diverse from that of the other that their spheres will not coalesce by his strongest effort. His will cannot overcome that sphere which repulses, persistently, the forces he impels against it, by all the power he is master of at this stage of his development. The atoms he may impel, that meet and embrace kindred atoms of the opposing sphere, are so far the minority of force that they are overborne; and the repulsion is that of unlike elements which will not combine their forces.

This trial thoroughly executed, is the test which reveals to the student the philosophy of character, the reality of the differences which exist between individuals, that are so often overlooked in social arrangements, to the disquiet of the social body; of families, and individuals. It is a necessary part of the education of spirits, to learn, experimentally, truths of such practical value; and experiments of the kind are encouraged, the failures being, in some cases, the necessary stimulus to more persistent exertion.

The principles that come prominently before the mind, in view of the above facts, have been already brought out in the exposition of the law of control in the foregoing chapter. But they come plainly into view in discussing the offices and powers of spirits in their own sphere, and are most important; as being among the chief foundation principles of the Spiritual Philosophy. They are the following; viz.,

First: — *Mediums, as such, are not subject to the control of every spirit who may wish to communicate in person through such channels.*

Second: — *A well developed medium is such, only, by virtue of the subjection of his entire organism to the forces of one spirit — not a multitude.*

Third: — *The multitude communicate through prepared instruments by proxy.*

Fourth: — *The medium who is susceptible to the influence of a beneficent spirit sufficiently to become his subject, is safe from the influence of malignant spirits, from several causes.*

Fifth: — *The class to whom heaven confides the power of overcoming the repulsion of spheres of the evil-minded, whom the learner and inexperienced cannot reach, is that composed of wise philanthropic spirits, who would be angels of deliverance to those in the hells the passions create.*

With regard to the control of mediums, it is to be remembered that there are intermediate spirits between the controller, proper, and the subject; these being affinitized to the latter, as being near relatives and natural guardians, and so exercised in coming *en rapport* with their charge that they control the latter, readily. These, however, in case of mediums for public use, are always supervised by the superior controller, who must have the oversight of every thing connected with his charge in the matter of interposing influences into the brain and system; as it is his effort, and indispensable to his purpose, to keep the channel of communication adapted to himself. Immediate guardians are always adapted to the controller, as they are to his subject; and their influence as controllers is necessary to co-operate with his, as occasion demands. Spirits are not omnipresent or omnipotent, and hence, must have seasons of rest, when their places as guardians and controllers must be supplied by others adapted to the work of supervising a charge. There are always two who familiarize themselves with a charge, and attend alternately upon the latter. This relates to *all mortals* without reference to their character as mediums; and also to spirits in the sphere who need supervision.

The majority of those who assume to be mediums are under the control of guardians, for the most part, when they communicate with the spirit-world. They have each a superior guide who supervises the guardians and subject, but who has not made it his business to qualify his charge to be his instrument for teaching. The mistakes of judgment and doctrine that are made through such subjects are easily accounted for, when it is remembered, that immediate guardians can be but little in advance, as a general thing, of their charges, and be sufficiently allied to them to discharge their duties well. The oversight of Heaven of the mortal sphere, is *unre-*

mitting; must be; or, what might not befall the poor lambs of the flock left for an instant without a shepherd? The supervising guide is qualified for his place, always; and thus provision is ample for the watchcare of all God's children. The "angels" who attend mortals are the guardians, whose it is to be watchful for their welfare, and whose efforts are seconded by friends who love to minister to suffering, needy loved ones, and whose attentions are as unremitting at the bedsides of the sick and dying as are those of near kindred in the flesh; and as much more so as they are more highly endowed than the latter with benevolence, and knowledge of the art of ministering to the sick, and the suffering from any cause.

Who is the most faithful and trusted nurse of the poor, afflicted child of humanity?—who the one that catches the desire almost before it is breathed from lips scorched with fever, quivering in agony, or paling at the approach of death? Who but the mother, the faithful wife, or husband, or child, who is even ready to lay down life, if that would avail, for the suffering one? Who, in all the universe of glorified spirits, could supply the place of that nurse at the bedside? and who, after the change of death is wrought, is so ready and anxious, and so well adapted to the task of ministering in aid of the mortal nurse as the near kindred, who watch for their loved ones' good, as they did of yore; who give of their magnetic forces to those allied to them, so that they can appropriate these, as strengthening and health-giving elements, or essences, that serve the system as quieting potions that soothe the distressed and dying? It is part of the duty of spirits to watch with the sick of earth. They invariably share the vigils of earthly watchers; and they watch where none of earth share theirs,—where wretched victims have none to attend them and enliven the gloom of their helpless condition, or smooth the rugged way down into the shades of the "dark val-

ley." They breathe the blessing of the Father of all, upon his children in the flesh; and bear the prayers of the latter to the ears of angels, who are messengers of the Most High, and do his will among men.

The aroma of prayer reaches even to the ears of the Omniscient, breathed in sincerity and earnestness, that by the mortal will not be denied; for the vibration of the Divine ethers of spirit are set in motion by it, and the Great Magnetic Deep is moved even to the Sphere of the Highest, who perceives the impulse, and through it, is brought *en rapport* with the suppliant through the Deific Life that vitalizes the inmost spirit, which is moved upon in its own sphere, through intermediate grades of spirit ethers. This is what is signified by the Omnipresent Father; and this is how prayer of the spirit affects the line of guardian spirits up to the Highest. This law is learned by experiment of guardians and guides through the circles of the second sphere, and in the third. Spirits of that plane come *en rapport* with mortals through the rare sphere the inmost spirits of the latter create, as the only avenue of their approach to them personally. They do this on rare occasions, when such means are called for to arrest thought, or stimulate desire for good; and from positions outside the sphere of the planet and the influence of its inhabitants. Spirits superior still, do this, coming near to mortals — being beyond the influence of physical repulsive force, and able to command the interior superior spiritual forces of the latter when the mood of devotion is on them, and the spirit reaches out after God — after purity, wisdom, and all holy influences. As spirits progress, their powers increase; and what shall place a barrier between the Highest Grade and the lowest, when the immediate influence of the former is needed by the latter? Rarely is it the case that one comes *en rapport* with a superior guide of the second sphere; then how rarely must it be that the spir-

it of fleshly man takes on the prayerful mood that brings him near his God! *Prayer of the spirit* is the effectual arm that brings man in sympathy with all holy influences; as was said in a former chapter; therefore, LET MEN THUS PRAY.

Spirits in attendance on mortals stimulate all holy desires, as they are able, and qualified to do this. "The fervent, effectual prayer of the righteous availeth much;" for such reach the Heaven of Heavens with their desires for human good, and stir the forces to activity that await effort on the part of the dependent and needy. The good angels are ever active in every way that will insure good to those dependent on them, and they pray with a fervor that brings blessings down. "Blessed are the pure in heart," for to them are easily accessible, influences that are elevating. Blessed are all men; for to all the blessings of the Spirit descend, as the rain, the dew, and the sunshine of heaven through the law of Spirit Intercourse — the despised and rejected of men, yet, nevertheless, their Savior.

Controlling by proxy is a representation of the forces of another spirit than the presiding controller, in so far as he impresses himself upon the latter, through whom he must act upon the subject. Where the object is to personate another, the operator must impel elements of the latter's individual magnetic sphere in contact with that of the subject, so that an impression of his individuality is given without seriously disturbing the control. The process is, however, in conflict with the perfect law of control, and is in use as a test of spirit-presence and power, that is required by a class of minds.

Of the "several causes" referred to in proposition fourth, the one brought to view here is, the character of inherent forces of the subject. The affinity is lacking which will permit a coalescing of his sphere with that of a malignant. There may be an inherent affinity, but,

for the time, it is overcome by the foulness of the ethers of vice, of hate, which are so inwrought with the mentality of the latter, that they serve as a repelling force to the finer ethers of the subject; whereas, were they absent, there might be a combination of forces. The closest kindred are often separated from this close contact, which might be so helpful to one though detrimental to the other, by this difference of character, which is so vital. Fiendish or vicious spirits are not those who qualify themselves by a rigid course of training to overcome the obstacles in the way of entering *en rapport* with natures diverse from their own. Too much labor is involved in the preparation; and to them, there is nothing to be gained by attempting to overcome obstacles placed in the way of their close contact with all others in the sphere or on earth.

In respect to the merciful agents of Divine benevolence to the depraved, they must choose subjects fitted to their forces, the nearest possible; and then the battle is with the elements that are intruders into the sanctuary of the spirit,— the vicious ethers that are the emanations of impurity of every kind that can contaminate the mentality. Evil — vice, is a disease of the mentality, derived from corrupting magnetic influences; and corresponds to physical disease, both as to its origin and effects. The influence of corrupting sights, sounds, conversation, reading, and examples of every character, reach the brain in magnetic ethers that impress themselves there, to the exclusion of more healthful forces; which flee them as the lamb does the wolf, that ranges unmolested in an empire he may claim by the occupying. It is by permission, that such elements, usually, enter the mind; for the really virtuously inclined repel them until forced by circumstances into contamination; while the opposite class invite them, and grow, more and more, into affinity with them the more they are imbibed. These ethers

are organized ideas of wrong and vice of every or any discription, (vices are all allied, and one begets another,) formed as all ideas are, by an impression of an object or an act, conveyed in its entirety to the mind; where it makes its impress, affecting the constitution of the mentality, in so far as it is fostered by the imagination and expanded by thought. A lewd song, jest, or sight; a carousal where demons incarnate indulge their wildest passions, impress themselves on a sensitive mentality as elements of evil stored there, which will expand as the infirm mind subjects itself, more and more, to them, by practicing the impressions of vice incorporated with it. It is with such stern forces the operator has to contend, who would be the savior of one steeped in iniquity, who has, as it were, made himself up of elements opposed to good, and stands in antagonism to virtue as a grim Cerberus, that would daunt all who would intrude into his realm. The extreme cases are managed by exceptionally strong magnetic operators, who have prepared themselves for their work by a sort of preparation that could not be indulged in, without danger, by any class of persons allied to vice, or on whom it could make a lasting impression. They place themselves in contact, for a time, with a grade of mentalities somewhat like those they are to associate themselves with, as helpers, and gather an aroma of infected influence about them, which serves as an entering wedge into the spheres they could not otherwise overcome. "Where there 's a will, there 's a way;" is a trite saying; and it applies with special pertinence where a difficulty of such magnitude is surmounted by such means. If A. J. Davis wished to eat swine's flesh that he might get into sympathy with the class that habitually use it, it was from a like motive to that which inspires the operators mentioned, to linger around scenes of debauchery, and witness carousals that would curdle the blood of any who had not steeled

themselves to observe with the coolness and the object of the connoisseur. What is effected by means so subtle is worthy the effort; and it proves no detriment to the operator to thus venture upon what he does; but rather a training of his forces that serves him for work other than that specially in view.

Thus it appears, that Nature supplies safeguards for mediums and all others against malignant spirits, other than those mentioned, particularly, in the preceding chapter. The demons that intrude themselves to trouble subjects and investigators were there pointed out. For further reference to the treatment of malignants, see "Real Life in the Spirit Land." In addition to what has been stated on that subject, this principle needs to be mentioned; viz., As a class, the vile and malignant rarely feel disposed to experiment with natural forces; and they are not taught or assisted to learn the law of communication with the lower sphere, until they are worthy to come in near contact with earthly man. The very process of preparing themselves to put in exercise the law of communion, is purifying; and if one ardently desires to learn this law, and by his own unaided exertions discovers it, and the means of executing it, he will, by this time, have so far left his impure purposes behind him as to be safe. It is eminently a disciplinary process, requiring patience, and practice with subtle elements that will not be subdued by curses, or anything but the quiet order of a nature trained to subdue itself. Thus it appears how safety from the vilest elements the sphere yields has ever been secured to the lower plane. Primitive man not having been debased, in the sense of being vile, as degraded savages are, who have fallen from the first estate of man, or from one intermediate between that and the highest; or as the vile of civilized society, it follows, that on becoming spirits, the influence of this first grade upon the lower sphere was good; or at least

not detrimental; and they became philanthropists and qualified guardians of the interests of society before the debased element entered the sphere; and hence, were prepared to control it, as Nature's qualified agents. As well contend that Nature does not make man on earth an agent to insure progress, and oversee the interests of society there, high and low, as to affirm that he is not made so in the sphere, and cannot, in justice, restrain ill-disposed spirits from marauding. There is no precedent in Nature for such monstrous doctrine; but the precedents are all opposed to it. Phenomena are misleading, often, until wisdom has taught their true significance. The earth was in the centre of the universe, with the whole heavens revolving around it, to man in his ignorance; the firmament was a curtain to the sky, and the rainbow a something so real it might be handled if it could be reached. So phenomena of a spiritual nature have, from time immemorial, been persistently misinterpreted, and will continue to be, until man's spiritual nature is unfolded to perceive more clearly the significance of things. A volume were required to interpret all the phenomena that have been attributed to malign influences from the spiritual realm, and others involving spiritual laws that have been equally misunderstood. Hints have been, and will be, given in these pages that will give a clue to most that are, at this stage of the spiritual movement, misleading the public mind in regard to important principles.

Among the most preposterous doctrines taught, as of the Spiritual Philosophy, is this: That spirits just passed to spirit-life control media as readily as any; that it is, apparently, as easy a matter for them to do so, or for any spirit, as for one to speak to his friend; the liberation of the spirit from the bonds of the flesh has conferred upon it the knowledge of the law of communication, and the capacity to put it in immediate exercise.

Infants and infirm minds are alike thus endowed; as though the knowledge were as natural as to breathe the breath of spirit-life. Herein is the great error; to believe that what is so easy for one class can be indulged in by all, and none can hinder it; since liberty of action, to a certain extent, is the gift of Nature. By proxy, all can communicate who desire, and can gratify love and friendship by evidences of personal identity, as already stated; but Nature has raised a barrier to this ready intercourse, which is the same she always rears against the intrusion of ignorance into her sacred temples of Law. The choicest treasures are not to be had for the taking, in any sphere of life. What is worth having, is worth effort to obtain; and the best gifts to man are born to him after travail of spirit, such as proves a refiner's fire that eliminates dross, while it reveals the pure gold. The knowledge that is of so much worth to spirits, is obtained by a kind of labor to which they are, at first, unused, but with which they must become familiar before they can be useful in the important labors that devolve upon all, sooner or later. It is, therefore, timely practice to obtain it; and is sought for with the energy bestowed in searching for hidden treasures of precious ores and gems.

The mass are initiated into this knowledge by being joined to circles organized for the purpose of developing instruments to a superior plane of spirituality, or to the plane of mediumship. The instruments of the spirit-world in the flesh have ever been numerous in every sect, and among all classes of teachers and men in responsible positions. Susceptibility developed to a certain stage, is a necessity to religious and other teachers who are worthy the name, whatever their creed or school; and it has ever been the effort of spirits to spiritualize mankind; and especially their leaders and teachers in spiritual things; and thus advance the spirit of an age —

give what impetus to progress that could be, consistent with all things. Spirits of all grades qualified for the work, have ever found abundant occupation, as they do in this age, in exercising their power over mankind for their elevation; and their qualifications must be the same in controlling to the same extent, a pagan priest, a cloistered monk, and a modern medium. Indeed, all mankind have ever been, individually, the care of guardians developed to come *en rapport* with them, on occasions. It is thus that the higher dominates the lower in the world of mind; and there is no exception to a law on whose universal application so much depends. The law is utilized to the best advantage by the superior preparation of some who may act as guides to the masses; the latter being incapable of high development, or of filling responsible stations.

Circles for development in spirit-life are of as many grades as there are grades of teachers in spirit and on earth. Minds are classified according to their inherent capacities; the aggregation of circles and communities being by the law of affinity of parts or atoms. A subject is chosen by a teacher or operator, who is fitted to his magnetic condition; and hence, whose mind is affinitized to his sufficiently to serve his purpose. Assistants are also chosen for their adaptation to himself and his subject, being usually near kindred by blood to the latter. An operator may, or may not, be kindred to his subject, if he is of high capacity, as such, and his mental characteristics are affinitized to those of the latter; but it is usual for kindred to be associated as operator and subject, since spheres of such are apt to blend more perfectly and readily, without the extra labor incurred where the subject is alien by blood, and chosen for some peculiar fitness of mentality. Considerations as various as classes of minds, prompt to the labor in question; and subjects are chosen as instruments of various grades

and kinds, to do what is to be done through the instrumentality of control. Philanthropy is not confined to teachers of religion and sects, or to, so-called, benevolent enterprises and men; but it is distributed generally, as an ingredient in the motives of workers of every class, from the house-maid, or house-wife, who ministers to the comfort of a family, and the artisan who contrives implements for her use, to the inventor of machinery for use in the arts and sciences, the savants who wrench Nature's secrets from her that they may be wise for themselves and mankind, and the teachers who inculcate lessons of every sort useful to the growing intellect. It must be stimulated, be it of what sort it may, that the world's work may be carried successfully on. In order to this, the controllers must be of every grade of mind and capacity, and subjects the same. As motives vary among men in the flesh, so do they in the spirit; and it is not always that the highest faculties are brought conspicuously into use in developing and controlling media; on the contrary, it is common to witness manifestations that are uncongenial to a high order of minds, and calculated to exhibit ignoble traits pertaining to the presiding mind. The privilege of communion with the earth-sphere is not restricted to the wise and prudent; else, there would be little of it, as the class on earth susceptible to the influence of such is small, comparatively; and the experience afforded by such exercise of the faculties is invaluable. Subjects are exposed to dangers of a certain kind through it; yet, these are outweighed by the benefits conferred. The character of the controller will be superior to that of his subject, though in kind, like it; and the effect of his influence will be to exhibit, in clear light, the characteristics of mind of his subject, which are his own.

The operator instructs his assistants in their duties before they are entered upon, so that when a subject is ar-

rested and put under the surveillance of a band, or circle, for the purpose of being carried through a designated process, his attendants are prepared to act for the directing mind, under all circumstances. Thus, in case of a medium under development, which will suffice to illustrate the principles in question, and the modes of all ages: The operator has experimented with his subject in view of his assistants, whose forces were combined to aid him in coercing the forces of the latter, and who have become conversant with his mode, as far as they can be without practicing for themselves. They have chosen subjects, and expend their knowledge in cultivating a sympathetic relation with them, and in instructing others, whom they use as they have been used. Thus is knowledge of the law disseminated, and experiments conducted on a scale to meet the universal demand. There must be associated effort in this labor. The circle on earth typifies the one in spirit, in its legitimate use; but the law is perverted by ignorance, both in spirit and in the flesh. The operator who lacks the positiveness to command conditions, and keep his circle free of disturbing influences, is the one whose work on earth tells for confusion, instead of the order that should characterize spiritual things and principles. There are ever those in multitudes, who would congregate about scenes of this character for observing; and unless restrained and kept without the limits of the "charmed circle," they intrude elements that are troublesome. The work of the controller is to isolate his subject from all magnetic influences that will disturb the equilibrium of mental and bodily forces, which must be maintained, or his effort for perfect control be defeated. His influence to this end is exerted on the physical surroundings of the medium, as well as on the spiritual; and assistants are required to aid in warding off the projected thought-spheres of congregations, or observers.

It will be understood that there is no little trouble attending the labor of communicating with earth through this channel, when the strict law is observed that makes such intercourse of any value to the cause of truth. This particularizing, to some extent, is necessary, to convey to the mind some idea of the labor of spirits in opening communication with the earth-sphere ; and also for charging home upon the mind of readers the fact, so often referred to, that the avenue of approach of spirits to free communication with earthly minds is not so open as many have been taught to believe ; but that it is, rather, a way that has to be opened by effort, by close application of mind and will. There is a great difference between this free communication, that is direct inspiration of the whole being, and that makes it a suitable instrument for a spirit, which is so much the order in the present Spiritual Dispensation, when the effort is to convey the truth of its prominent idea by this means, and that which suffices for the general uses of mankind. All cannot be prophets, in any age ; neither inspired teachers of high grade of susceptibility: but some there must be of these in every age ; and, therefore, the law applies to every age, that prevails so extensively in this. But in every time, all people must be made susceptible to a certain extent, to the same character of influence as the prophet, or medium, proper. The great mass are only just sufficiently susceptible to make them subject to the Powers above, the same as the great mass of spirits on the lower planes study the law just sufficiently to enable them to act as guardians to friends in the flesh, to whom they incline at the dictates of love or friendship, which means, an affinity that is close enough to enable them to control the sphere of mind of the latter to a small degree, when they are unpracticed in the exact art.

The power of concentration of mind and will, developed in the schools described, soon becomes unfolded to

the degree that the impression can be made upon the mind of the proper subject; and then the guardian is prepared to enter upon his task, and to commence his experience in the earth-sphere under different auspices than his former life afforded. As conditions have been and are on earth, perhaps his ward will be unconscious to the day of his departure for spirit-life that any spiritual influence was ever exerted over him, so obtuse may be his spiritual perceptions; and, it may be, that under peculiar conditions, the impressions may be made strong and clear; which will generally pass for the influences of angels, or God's spirit, or some Providential interference out of the general order.

Children, intuitively, grasp a practical knowledge of this law, from the fact that they are single-minded in their desires and efforts. They wish with all the powers of minds not preoccupied by conflicting thoughts, emotions, and desires; and the consequence is, a ready concentration of will that seizes the forces it grasps after without their repeated dispersion by the repulsions that may occur from the interposition of stray thoughts and desires; which is apt to take place with those who have not the power of concentration of thought. The child will cling to its mother, whom it has learned to love intensely, or to some other near kindred or friend, to whom it is attached, and persistently cast the influence of its magnetic sphere on to such person, until it is attracted and blends with that of the child, and the work is accomplished, so far as it can be, until experience and knowledge have further instructed the learner. Thoughts appear as the real things they are, to those experimenting in this field. Though they are not seen with the eye as vapors that obstruct processes, their influence is felt as such, and they are put under ban, for the time, by those who have the knowledge and will to do this.

The reader is again referred to "Real Life in the

Spirit Land," for details of many principles, modes, employments, etc., that prevail in the sphere, and make society there what it is.

Attention is now requested to the brief consideration of the principle of the subdivision of society in the sphere into circles, or distinct grades, and the location of these as distinct communities of diverse nationalities, etc., relative to each other on the planetary plane of the sphere. Promiscuous intermingling of all grades of spirits, as is the rule on earth in low states of society, and, indeed, in all society, to a certain extent, is not allowable, nor feasible, where spirit asserts its true character, and exerts its properties legitimately, under intelligent supervision, for regulating magnetic conditions. Circles of spirit-life are much talked of, but with an incoherence that is misleading. The indefinite allusions to them and to spheres, that are so common in inspired utterances, point to something — some social arrangement and gradation of states of being, that should be explained without the confusion of terms and ideas so common. Spheres, as they exist, and as they are understood in spirit-life by the well informed, have been explained with regard to their character and relative situation. Circles, or subdivisions of the social body, exist by the same law as spheres; and their arrangement on a plane is regulated by the law of attraction and repulsion that prevails in the placement of spheres in the universe of spirit and matter. Art is employed to regulate these forces to suit all circumstances, as it is also in locating spheres of the higher orders; and so directed, it serves only to intensify the action of these forces to the end of assisting in the natural arrangement.

A plane, rather than a sphere, favors the natural arrangement of communities of one plane, according to their gradation on the second sphere; and, therefore, it

appears that there was a natural provision for the necessity that was sure to arise from the unfoldment of the plan of progressive action. The communities that take their places on a plane are many, and diversified in character of nationality, grade, etc.; and they naturally separate themselves from each other from choice, which is the expression of their magnetic affinities and repulsions. At first, they locate themselves where the emanations from their national local centres on the planet are most dense; and thus, on a plane newly peopled, the communities correspond in location to the sparse communities on the planet. Centres of superior intelligence are established, in conformity to those on the planet; and here the natural law of circles of the plane begins to reveal itself conspicuously. Wisdom, experience, and efficiency, begin to combine their forces for active exertion; and there is an aggregation into separate communities in all the separate races and distinct nationalities, of those who have progressed to the point where they are aggressive against low conditions, and appreciative of them in their magnetic sensibilities to the extent, that they can be endured only upon compulsion of duty. These centre in the midst of their brethren of race or nation, where their particular work lies, and repel outward the lower classes, to whom they are educators and benefactors. This selective process is carried on until each distinct people has developed its three circles, when there is sufficient fraternity of feeling existing between the highest circles of the distinct peoples, to cause the convergence of the superior minds of such as are the nearest related, to centres within the outer circle of communities from whence they emanated. They conjoin spheres with the latter by concentering their highest forces, and throwing out a rampart for the protection of these, of the lower forces of the community. There is sufficient affinity between these distinct circles so formed, to cause

them to conjoin naturally, as the instincts of the higher cause them to linger in contact with their kindred and associates as long as they may, in the close relations of teacher, guardian, and friend. The idea of this arrangement can be gathered by an arrangement of concentric circles, each one subdivided into small nucleated spheres, distinct from each other and yet of the circle; and each successive interior circle being of a smaller number of spheres. The spheres represent the minor subdivisions of communities that do not interfere with this general arrangement that prevails, per force, in consequence of differences as real as those that establish caste in society on earth. Caste cannot be ignored in the sphere, but it is utilized to better advantange than in earthly society.

The gradation continues until the central circle is evolved, which is one sphere of force, combined from all nations, peoples, and tongues, the earth sphere develops, and corresponds to the seventh sphere, as described in the last chapter. The circle is the twelfth, according to the gradation which exists while a planet develops its lower stages of society; but, gradually, as these are outgrown, the six lower circles merge into one,— the first, according to this higher order of arrangement. Each successive circle is developed as the second is from the first, as described in the foregoing paragraph; and, in a measure, in conformity to progress of society on earth. Civilization centralizes, on earth; nationalities that are related in degree of advancement, and by natural affinities, co-operating together in their several grades of society, for the various purposes of life, after the manner of the sphere, but less marked. Force is strengthened by being centralized on a plane by itself, as has been fully illustrated.

In case of the separate circles, they react to the best possible advantage by this natural arrangement; whereas, without it — in the chaotic state of society, there is

confusion that may be likened to a world in its chaotic state. Social elements react to the greatest disadvantage when there is no orderly arrangement of benevolent enterprises, no teachers instructed for their special vocation in institutions where they are isolated from disturbing influences, which contaminate, confuse, and hinder progress. Each family circle on earth represents a minor circle in the sphere, in a sense. It is an asylum sacred from interference of strange influences; a sanctuary where its members, in their hours of careless repose and easy, familiar intercourse, are safe from contamination by the breath of the ethers that prevail where inferior magnetic forces prevail; and the turmoil of the multitude is a babel that distracts, unless the mind is nerved up to the purpose of stemming the tide, for some particular object. In the sanctuary of the home communities, spirits of all grades prepare themselves for the work they have to do, undisturbed. They are at their ease, and rest and recreate in safety, where conditions are in every way fitted to them. They go out from these homes nerved up for conflict with whatever they meet of diverse force they must combat, as a laborer goes out from his home refreshed and prepared for his day's toil; and they mingle with those whom they instruct, as teachers with pupils, without incurring risk of contamination. The law is well understood that determines the danger of familiar intercourse, as of equals and friends, of the pure with the vile; and also that which causes the repulsions of these diverse classes to each other; and of the wise and ignorant; the polished and uncouth, etc. There can be no close association of these diverse grades; and society in the sphere is constituted on the natural plan indicated by the action of these prevailing laws.

The isolation of distinct grades of people from each other by the plan described, is the creation of planes of

force to react with each other by the perfect law of Nature; and it is effected by the same means — by selection. The order of arrangement described is adhered to; the changes in society on the planet not interfering with it, as the legislators of the sphere hold sway over it, and maintain the order there which is consistent with the best progress. The changes of location of centres of civilization and refinement, the merging of tribes, nationalities, and races, into each other, which have occurred on earth, have had their influences on society in spirit; but only to stimulate to activity the resources of ingenuity of those in the sphere who were the natural guardians of the whole race, and who were to provide for all contingencies that might arise affecting their welfare. The movements of the race on the earth, from the east to the farthest west, have been represented on the sphere by the corresponding enlargement of the bounds of the occupied space on the plane; and the changing of centres of intelligence and power from continent to continent have been attended with changes there corresponding in some degree. It will be understood that spiritual elements of refined nature converge at centres, as the higher material forces do, as shown in a former chapter; and the cultivation of extended areas is the distribution of these higher forces to accommodate populations scattered over them. On the earth the areas occupied by the advanced nations are bounded by torrid heat and arctic cold, and by oceans broad and deep. A glance at the map of the world shows the zone of highest civilization to be the North Temperate, occupying the continents in their broadest sections. As the boundaries of civilization enlarge on the planet, so the space on the sphere occupied by the higher circles must enlarge; and these are continually trenching on the domains of ignorance and debasement there, so that while theirs enlarges, that of the latter contracts; as is the

case on the planet, in a less degree. The unoccupied spaces on the planet are represented by surface in process of preparation for a dense population, as has been stated; and as enlightenment crosses the ocean barriers and centres itself in southern latitudes and the islands of the sea, there is additional impetus given to the work of preparation of the unproductive surfaces on the sphere, and the areas are correspondingly enlarged where the strongest forces centralize.

Generations of men succeed each other on earth like the shifting sands of the hour-glass; passing onward, an endless procession that loses itself in silence and darkness on the verge of the hereafter, so dimly recognized by the multitude. Disappearing on the lower plane to reappear on the higher, is the order to infinity. The second sphere is the vestibule of the third, as that is of the fourth; and thus onward and upward pass the children of God as they progress. Space is found for all in the spheres, and will be, to eternity. Spiritual man requires less space from which to derive a subsistence than physical; his nutriment having been prepared for him on the material plane, in the sense that the essences of substance are condensed and purified in the process of spiritualization. His groves, his gardens, his bowers of pleasure, and his dwellings, are all arranged on the principle of economizing space; and, in proportion as he is educated, can he do this to advantage.

Population condenses on the sphere as the ages pass, and areas become like crowded cities, with this difference; there is space where each family or community dwells, for the needful garden or field, where may be cultivated the fruits, flowers, etc., necessary for its support, and for beautifying the home. This space is as apt to be, like the Assyrian queen's hanging gardens — in mid-air — as on the surface. It will not interfere with the accumulation of population, for there are resources

of ingenuity, to which spirits can resort for locating gardens and dwellings, unthought of by mortals. There are broad areas on the second sphere unoccupied, or but partially occupied, by spheral surface matter, being the spaces in reserve for the location of spiritual planes of bodies of the physical formation which do not develop or complete such planes, from some cause; as satellites like the moon, and others of the system; and bodies whose development has been delayed or prevented by catastrophes; as the Asteroids; and also Suns of systems but partially condensed; and, indeed, there are whole systems unrepresented on the sphere, where broad space awaits occupation, as population increases in the sphere and the necessity is created for enlarging the boundaries of planetary planes, or for colonizing distant incomplete ones, to make room for it. This is a provision for the influx of population, such as is paralleled on a planet by the broad unproductive and uninhabitable areas which exist, as such, until the necessities of an increasing population impel to the exercise of ingenuity and skill in arts and sciences, to trench on the forbidden domain.

Broad deserts and marshes are reclaimed and made habitable on earth; so on the sphere, the spaces that are void of surface matter that is available as a habitable surface, are made so by the skill of spirits that are learned in the art of training currents of magnetic substance where they are needed. Knowledge, experience, and devotion to the object in view, accomplish , in this case, what, to an uneducated spirit, seems like building a surface in mid-air without foundations. Holland entrenched herself on the sea, made its tides the bulwarks of her liberties by the skill that proved more effective to command it than the imperious will of a Canute or a Xerxes; — a skill, which, coupled with exertion such as finds no obstacle too great to overcome that human in-

genuity can compass, reached beyond the solid land, and grasped from the embrace of the waters, surface whereon multitudes now thrive; where cities, villages, and an agricultural population, attest to the feasibility of reclaiming coast-lands washed by tides. This example illustrates the power of man in all spheres of life;—his capacity to adapt circumstances to himself, and to overcome, where the contest is over vital issues.

Spaces surrounded by planes of developed surface are planes where magnetic ethers are dense, exhaled from surrounding surface and passing currents, like an atmosphere. This ethereal substance is like that utilized on a surface; and it can be utilized where it is, to great advantage, by being condensed and combined with currents trained to it, and so made to form a surface of greater or less extent; which surface can be adorned with the necessary variety and beauty, and become habitable and inhabited, the same as any other. Expanding populations make room for themselves on the sphere by appropriating the most accessible unoccupied territory, and expanding the boundaries of circles to fit the inhabited areas. Arbitrary bounds of space to circles, as such, there are not; but where population is dense, locations are fixed, where the different grades of people gravitate; changes occurring, as already stated, in conformity to circumstances. The waste places are cultivated under the superintendence of competent instructors and directors, chiefly by the class who need to be isolated from near contact with the refined and cultivated; and by the arrangement of the circles, their homes are there; place being prepared where conditions are as congenial for them as they would be elsewhere. They are situated on the outskirts of refined civilized society as naturally as the lower races on earth are; and they are destined to be absorbed by the latter, as on earth civilization is

destined to conquer savagism, and diffuse its influence over the globe.

Co-operation of circles for mutual improvement is the rule; so with minor circles; thus:— Communities, graded each into three minor circles or grades, co-operate together in all their grades, for all work they are fitted to perform; and three circles of the sphere, in like manner, co-operate. Teachers and pupils, guardians and wards, parents and children, are the relations sustained between these intimately associated circles and minor grades. High grades of teachers and guides are derived from higher circles, and are philanthropic spirits who make it their business to instruct in circles where they are needed below those with which they are closely related. The temples of the first circle are visited by teachers from the second, third, and fourth; the latter grade being exceptional attendants, to inspire zeal in the lower grades of teachers and guardians, and to reach those whom they may of the lowly, with their superior magnetic forces. The repulsions of spirit keep asunder more widely distinct grades, except when they are overcome by the strong effort of the higher, who have some good in view to accomplish by the act. Teachers and pupils, guardians and wards, must be related to the extent that their spheres can blend, as a means of exciting thought, and compelling attention. Thus it is, that kindred are associated in the latter capacity, generally, and in the former, those whose capacities are somewhat similar, and who may enter into a sort of sympathetic relation with each other, by virtue of similarity of forces.

There is a wide difference between spirits of the fourth circle and those of the first. The latter represent ignorance and vice of the lowest grade that enters the sphere; the former, a class as far above them as the ordinary philanthropists of society on earth are above its lowest

members. There can be no close association of such diverse elements; but there is that which is necessary to elevate the lower. Those who can associate with the latter the most intimately, to guide them into right ways, are those nearest to them in grade, who have outgrown the tendency to vice and ignorance sufficiently to be termed penitents and learners. These can instill thought of reform as far as they understand; and their forces are appreciated in ordinary intercourse; they are thus intimately associated as guardian and ward, with this proviso; that the former is not constant in his attendance on the latter; but is intimate, in the sense of easy, unrestrained intercourse, with his kind only; while the latter is isolated, as a discipline for vice of every character, and a means of safety to others. The arrangement of families in the circles favors this. There is an aggregation of kindred into families, that is similar to that on earth, but not just the same. Grade decides the nearness of association of the nearest relatives. Parents and children are often separated by circle lines, and frequently, by one or two whole circles. This does not hinder their frequent intercourse; but it does their abiding around the same family hearth; which breeds sorrow and shame, often, in delinquents, who are longing to be clasped in the closest embrace of parental or filial love, but are prevented by their grossness, from entering the family circle of the more refined loved ones. And this, also, is discipline.

It is the order that kindred associate in the family relation according as they are fitted to each other in grade. The married form a household about them of their children or children's children, when they can; or, when there are none of these they can hold in the relation of dependent children of their own household, they centre a community, or family, of children and descendants farther removed, or of others nearly related to them by

blood or affinity, which is composed of families nearly related to each other, and conjoined by ties of love and friendship cemented by spiritual affinity. These are centres whence emanate forces strong to bless dependents on earth and in lower circles in the sphere. Here are borne the little children of kindred — the babes, that leave sorrowing mothers, and in the homes where the childless reside they are nurtured as children, and loved as the spiritual can love. Children are a necessity to bring out the mother and the father love that is a natural attribute of humanity; and thus, in the inevitable course of things, children are supplied to the homes in spirit-life where they are needed, and where they can be reared.

Here also are borne the newly-born spirits of near kindred who must be nursed into vigor where magnetic forces are adapted to them, but who, alas! are unfitted for near association with these kindred, and must, when able, depart to another home more congenial to the debased part of the nature, but less so to all the higher instincts of the spirit. In a lower circle, in a home previously prepared, this one finds congeniality, and such companionship as he needs. If he is depraved, his guides provide for his isolation in a home of his own, where guardians attend him, as he needs, and where fond friends visit him, to pour the oil and wine of sacred sympathy and fellowship into the wounded spirit, as it is able to bear it, or as it is needed in the course of discipline that is being pursued with the individual. Verily, "God's ways" — the ways of wise spirits, — are not as "man's ways" on earth, in regard to disciplining the debased, and providing for every class of society. There is need of this supervision of interested friends — for all are friends, kindred by blood near and remote, who thus care for and provide means of progress and comfort for those who enter the sphere. This subject might, with

interest and profit, be continued indefinitely, but must be discontinued here.

It is not necessary to designate the relations of the higher circles to each other; they can be inferred from what has been stated of the lower. At present, on the sphere, the three highest circles act as instigators of force for society at large on the sphere and on the material plane; the members not being assigned to posts of labor in particular circles and temples, as is the case with the members of circles below these, to the first. They are exempt from this species of labor, from the fact, that the three circles immediately below them are wise in the wisdom of the sphere, and are inspired by teachers from the third sphere, who correspond to the highest grade of minds in the second. These latter are legislators for the sphere, and are pluming themselves for flight to their native heaven — native now that the second state of existence is just being outgrown, and the perfections of the higher state being put on.

Of the rate of progress through the sphere, it may be remarked, that the sages of earth do not linger long, comparatively, on the second plane of existence. Progress is according to capacity and inherent character. The early fathers — the first men, have scaled the ladder that leads to the spheres beyond the seventh; and their descendants have followed them in their order, as capacitated. The early fathers of the historic period, the prophets, the sages, and men of genius, and people above the average of humanity, are above the second sphere; as are also such inspired ones as Jesus, Plato, Socrates, and others like them, of later times. The multitudes of the higher circles that trench on that superior plane are of the early and middle ages, who have progressed in the natural order. The high circles below these are filled with those of past centuries who have outgrown their incapacity for rapid progress, and are

now pressing on after their brethren, and many of recent years, who entered the sphere prepared to outstrip the generality of mankind, and go on, hand in hand, with the older spirits.

The "Abrahams," the "Twelve Apostles," the "ancient sages," and "Jesus of Nazareth," who materialize in this day, when they are not arrant frauds, are representations of these, as they are conceived by spirits who are carrying on the process of displaying the power of spirits by this means. It is as lawful as many other means in use by spirits to call attention to their phenomena. Men are to judge of the lawfulness and expediency of such means; and act the dictates of their deliberate judgment, in so far as their influence extends in aiding and abetting them.

Men leave behind them in the physical their grossest propensities, and are afforded, in the higher life, opportunities for improvement that cannot fail of producing the results aimed at. Where the character is read, and the real man is reached by the methods of instruction, the latter are sure to be effective. Nothing is done by halves where teachers and judges preside, who can see the end from the beginning, and measure each subject's capacities for improvement, and for enduring the discipline resorted to as a means of regenerating the spirit. The heaven to be gained is worthy the toil of the journey the lowest, the most depraved and ignorant, must take to reach it. Though the hells of such are horrible, and remind one of the mythical lake of fire and brimstone; yet, they are transient, serving as refining fires, which consume the dross and leave the pure metal untarnished; and not as a prison-house of torture, where the "lost soul" bewails, eternally, the vengeance of an unforgiving God. The discipline is apt to be long continued, in cases of hardened reprobates, who regard neither God nor man, and whose conceptions of right and wrong are

so weakened by the prostitution of their faculties by indulgence in sin, as to be nearly on a par with those of the beasts.

Centuries elapse while the lowest grades of mankind are attaining to the high circles,—the sixth and higher, during which time they are acquiring the alphabet of knowledge. There is hardly a comparison between this class and the average mentalities of civilized society, who enter spirit-life in a manner spiritualized, and prepared for the higher conceptions of knowledge and wisdom that are imparted from the circles above the second. The third circle receives the mass of civilized mankind on the plane of average intelligence, morality, and spirituality; all of lower grade gravitating to the two lower circles. The fourth receives the next higher grade; those who might act as teachers of the other in spiritual things, and of all knowledge. These are of the grade of the clergy, teachers in institutions of learning, and many lay people, who are above the average of mankind in intelligence and spirituality. The scientists gravitate there when they are not above the average of their class; while those who have acquired the superior attainments of a Newton, or an Agassiz, are admitted to the fifth, by virtue of the superior quality of their magnetic forces; and their superior knowledge of principles. Refinement of individual forces goes hand in hand with the acquirement of experimental knowledge of Nature, its laws and forces. The discipline of study and experiment is refining to the individual, on the principle that development of high mediumship is. There is an assimilation of forces that brings the mentality of the learner on the plane of the teacher in spirit who interests himself with him.

The fifth circle is the stepping stone to the plane of power which is constituted of the higher ones; and those from earth who enter at first its charmed precincts,

are the few, who, like those John saw "under the altar," as he expressed it, have "washed their robes and made them white." They are the superior class who find few affinities on earth, being intelligent and spiritual, in the degree rarely attained on this plane. The grades in the sphere in the several circles correspond with those who gravitate to them from material life, and pass upward with the same qualifications. There are those in every circle qualified to outstrip the average, and such progress through the second state sooner. There is no rule by which to compute the length of time any one, or any class, shall linger in the sphere but the one revealed by capacity and grade. This is a certain standard.

It is appropriate here to speak of the offices spirits perform as helpers of Nature in the world of material forces. The sages of the seventh, eighth, and ninth circles interest themselves in the affairs of the physical universe, as they are required to do by the law of their being and of universal progress. They have mastered physical science, to the degree that they are capable of interfering with Nature in all realms of physical force; and, consequently, they interpose their influence wherever they perceive it will assist in forwarding progressive action; whether it be on the planet where they were born, or on distant planets; or in systems of the universe where suns are in process of condensation, and comets of fiery spheres are, instead of planets. They are not stayed in their investigations of Nature and experiments with its forces, for fear of assuming God's prerogative, for this is already conferred upon them, in so far as their experimental knowledge confers ability to perceive what is to be done, and the way to hasten its doing in proper time. They are brothers of, and co-workers with, all mankind of the universe of their grade; and they conjoin forces with spirits of other planetary planes of their

sphere, to explore the universal system of which they are members, in search of experience and labor such as they are fitted to perform. "In union is strength;" this particularly applies to the co-operative labor of spirits, which is effective in proportion as it is strong and well directed. God is Unity of Power, Wisdom, and Purpose. The unity of effort of grades that are wise and powerful, for the purpose of accomplishing the work of the universe, is God's work, in the strictest sense.

These grades also minister as teachers in lower circles of their sphere, and as guides and controllers of men in the flesh. They are not exempt from these necessary labors because they are fitted for other work. They are stimulated to zeal in their various labors by the spirit of enterprise and philanthropy they have developed; and they are as untiring in their activities as the sun in his strength; who "rejoices as a strong man to run a race." Their race is toward the goal their brethren and fathers of the highest circle have reached; and the nearer to it they attain, the more do they hasten their footsteps; for the aroma of its blessedness is in the air; and on the heavenly breezes are borne to their expectant ears strains of the music of the sphere where rest the sages and fathers of old; visions of which have enchanted their dreams and inspired their waking hours with ecstatic delight.

The change of states, imminent with the sainted ones, is not death, in the sense of that word on the physical plane; it is a change, however, corresponding to that. The soul principle eliminated in the second sphere, corresponds to that developed in the material state; as the outer does to the physical body. The trinity of principles of the being is maintained, throughout the spheres; and these correspond in the different states. Death is the throwing off of the envelope of grossness, to give freer

scope to the soul, or spirit-body, which is to react with the spiritual forces within it and without, for building up an interior principle yet more refined and ethereal, to serve as the outer form in the succeeding state of existence. This is typical of the changes and transformations that occur at every new stage the spirit attains in its onward career. The second change, that now being described, is like every succeeding one in this regard: it is gradual; that is, the interior refined individuality releases itself by degrees, from its bondage to what is now grossness to it; casts off, atom by atom, the elements that weigh it down to the inferior plane; and when all are cast off, and it is free from its affinities with the second sphere as a form, it departs for the third, where is its home. There is no unconsciousness attending this change; but there is inability to cope with the forces of the sphere it is outgrowing, corresponding to the weakness of age on the material plane. Intellect continues active, because it is capacitated to provide means to support itself while it is hovering between the two planes. Mentalities in this state connect themselves with the scenes of their labor, and with individuals they choose to minister to, by creating spheres of force for themselves, after the manner of teachers in spirit with physical subjects. They discontinue active labors, however, only on occasions; and rest, preparatory to recommencing life on the higher plane. This is in exact correspondence with the rest of age; but it is not the profound repose that does not permit of an awakening when the emergencies of society call for the interference of the reverend sages of the highest circles.

The fathers are the prompters of the children, ever after the plane is reached when nothing can intervene an obstacle to the activity of intellect, on occasions. These sages inspire the convocations of lower sages; and their wisdom is instilled into the deliberations of the

wise of lower circles, as inspirations from higher realms are. They are the legislators for the sphere, in this sense; and they interpose their influence on the material plane, as celestial spirits do — through mediums in the second sphere. "A little lower than the Angels" of Light, their sphere is too refined to enter earth's atmosphere and use its elements as inferior spirits do.

Life in the third sphere is a type of life in the second. Conditions in the two states typify each other more nearly, it may be said, than in the material and first spiritual states; for the reason that spirit acts the same on all its planes in respect to its modes of action. The etherealization of substance proceeds on the spiritual plane by a law that is not distinctly revealed on the material, from the unlikeness of material to spiritual substance. The two distinct planes are, the material and spiritual; the latter being subdivided to suit the stages of progress attained through the operations of spiritual laws. The superior modes of life that prevail on the third plane of existence, it is unnecessary here to state in detail; as they may be inferred, in part, at least, from the principle stated. The application of law on that plane is by a plan superior to that in operation on the lower, in so far as the resources of wisdom there exceed those of the other. The utilization of space and substance begins, on this plane, to assume a marvelous phase. Aerial cities and towers, as it seems; islands in ethereal spaces, as it were, in mid-air; created as habitable centres; gardens terraced to the skies, whose rare products are for the celestial spirits to feast upon; — these are some of the exhibitions of power on the plane where substance is yet more obedient to the laws of its being than on the next lower plane.

The mind would tire at the statement of principles and facts so transcendent as those revealed on this and the higher planes. Here, then, let the reader pause, on

the boundaries of that celestial sphere, whose mysteries it were "unlawful"—or rather, inexpedient, to reveal to those uneducated in spiritual science, as is earth-bound man. The loftiest flights of the imagination of unfledged spirits can no more reach the reality as it exists in that sphere, than the thought of the nestling can conceive of the expanse of the heavens, the blue of the sky, the glory of the sunshine, and the attractiveness of the leafy groves, which, all, it is destined, one day, to survey and enjoy for itself. This is well. The first lessons mankind are to learn are of the mortal sphere, and that one immediately connected with it, upon which they depend for life and inspiration of wisdom, for guardianship, and the unnumbered blessings which flow from it. Knowledge of these two, as physical man can conceive it, should interblend in the mind of the latter, as forces of the two interblend.

The plan of education that separates the material from the spiritual, leaving out the latter as an element in the educational process that is to discipline the mental forces, and store the mind with facts and principles, is altogether defective. The foundations of true wisdom can only be laid by imbibing first principles in their entirety, not by halves, not mutilated to suit the prejudices of one school or another, one sect or another. The youthful mind is ever calling for knowledge of the inscrutable things of the spirit. "Who made God?" "Where is God?" "Where is heaven?" "What is the soul?" etc., etc.; such are the queries that agitate the childish mind, implying a want thus early, that should early be satisfied with answers that will inspire zeal in prosecuting inquiries into Nature's bible, for light on problems so vitally connected with life and death, the being's present and future existence and relations.

Sacred as the soul itself and its Divine originator, are

the Principles that relate to all things physical and spiritual; and the study of these is the best training one can have for any field of labor where human good is the object to be promoted. Let theologians dispute about their theories founded on impossibilities, and talk of the "sacredness" of their calling, their exclusive right to minister to the spiritual welfare of the people, while they ignore the science of spirit, and imply by their acts and words, that knowledge of material Nature is of secondary importance to that they make it their special business to impart; all their pretensions fall to the ground in view of the truth of the Unity of Nature; the indissoluble relations of spirit and matter, spiritual and material laws and forces, of God and the universe of matter.

The Theology of Nature comprises the all of knowledge that has reference to man's relations as a spiritual being related to the Supreme, and to the Infinite Mind in its relations to man and all Nature beside. To be a proficient in this knowledge, implies more of spirituality and thorough training of the religious faculties than is required of their religious teachers by the most zealous of the sects of religionists, the world over; although it is the fashion to ignore that sort of religious training that is based upon natural laws. Spirituality and purity of character, what is termed in religious phrase, "holiness of heart and life," are indispensable to one who would get near the inner-life of Nature, and gain a comprehension of the things of the Spirit, which have reference to natural laws concerned in the government of the universe, and to man, not only as a religious being, but as a social factor, an element in the universe of cause and effect, a force among natural forces. The unsanctified may not enter the Sacred Temple of Law. It is to those who cast from them all defilement — "take their shoes from off their feet," and leave their soiled gar-

ments behind them — to whom is reserved the privilege of ministering where impurity is a veil that conceals from the investigator the originating forces of phenomena, and the action of forces in the fulfillment of laws that enter into the practical things of life. The priest at Nature's altar who officiates as one qualified to be the guide of others in the direct path of wisdom, must offer the incense of pure devotion ere he receives the inspiration that is God's voice speaking to the spirit in the myriad tongues of voiceless Nature around him. To be a student of Nature, and qualified to learn of the secret things of law, of spirit and matter, of God and his Universe, is to be all that is required of man to qualify him for a religious teacher. He can do no more than learn of God as he is in Nature, through rigid self-culture. Revelations are all founded in Nature; and those, so called, that contradict the revealments of natural law, are to be regarded as erroneous teachings of those unqualified to be heard.

The evident duty of all in this age of culture and refinement is, to put in practice such habits of life as spiritualize the nature, without detracting from efficiency as men and citizens, representing certain duties to be done, certain relations to be fulfilled. This is easy to be done; and none need fear being betrayed into folly, or losing the mental balance, who act up to the ideas of utility and practical common sense, that apply in the common relations and duties of life. Spirituality, in its best significance, means fitness to comprehend principles concealed from sensuous observation; an opening of the perceptions to catch the full significance of truth. That sort which only relates to the stimulation of one set of faculties, to the neglect of the others, has the effect of biasing the understanding, belittling the intellect, and so hindering true progress. The whole man should progress together — the reason and judgment, the relig-

ious faculties, and the bodily forces; the latter acting the part of servants of, and co-workers with, the higher nature. "Ye cannot serve God and Mammon," said Jesus; this signified what the above proposition does. The nature is serving its best good by a proper course of life and thought, or it is diverting its energies in such various and contrary directions, that the good is only indirectly served. To be true to one's best interests, is, to follow the path Nature points out, as discovered in the principles revealed in the individual constitution, and in the outside world of cause and effect.

To the reader who has carefully studied the principles and facts brought to view in this series of volumes, with the purpose of gleaning truth therefrom respecting the science of Nature or the philosophy of Spirit-intercourse, it must appear plain, that the work itself is the best evidence that could be given of the fact, that spirits *do* transmit thought through *mortal mediums* to the world of mind in the flesh. Whatever faults the work may contain, this fact stands out clear; and challenges investigation. The spirit-author invites criticism of the principles he has presented, that have found clear and exact expression through his instrument. The world will be the better for having these truths brought prominently before the minds of investigators of the laws of Nature in the various departments of science, if they are what they claim to be; and if they are not, truth is always served by the exposure of fallacies. Imperfections mar all things material; and those who cast aside these volumes because of the blemishes they may find in them, which latter are inseparable from mediumistic work, might, for the same reason, throw away the best works that have ever emanated from mortal pen; for none have ever been free from faults of some kind.

The heavens bend down to earth, in this day of spirit-

ual outpouring ; and sacred manna descends to feed the hungering tribes of the Israel famishing in the deserts of materialism, and of a religion that shuts out the influences of the Spirit which bring man nearest his God. The whispers of the angels,— spirits glorified,— are in the air ; they penetrate to the inner-temples, where households hold sweet communion around the family hearth ; and tell of heaven, where the broken circle is to be made whole,— where life is real, and as joyous as the spirit can make it ; where the object of life is first brought clearly to view, and the immortal goes on his way rejoicing in a faith that is according to knowledge. They inspire the preacher in his pulpit ; the teacher at his desk ; the scientist in his investigations ; the philosopher in his studies ; the painter at his easel ; the poet in his musings ; and the common mind in the every day work of life. The "still small voice," will no more be hushed in the din of materialism ; for the age foretold by the prophet has dawned, when men begin to know for themselves of the things of the spirit. The "Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take of the water of Life freely."

These volumes are committed to the public as an intended legacy of good, by the circle that inspired them ; whose benediction goes with them to those whom they may interest, and to the instrument through whom they have been given.

THE END.

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